

Altruism and Idealism.



NOTES AND QUERIES

A MONTHLY OF

*History, Folk-Lore, Mathematics, Literature,
Art, Arcane Societies, Etc.*



“ **Rich** is that universal self whom thou worshipest as the Soul.”
(THE VEDAS.)



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“ First, then, the *Divine Spirit* within sustains the heavens, the earth, and the warery plain, the moon’s enlightened orb, the shining stars; and the *Eternal Mind*, diffused through all the parts of nature, actuates the whole stupendous frame and mingles with the vast body of the universe. Thence proceed the race of men and beasts, the vital principles of the flying kind, and the monsters which ocean breeds under its smooth crystal plain.” — *Æneids* vi.

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YRABLI
L.M. NOTIONARY

FOREWORDS.

A preface is unnecessary. A plenty of material for several volumes is still in stock and should be put in print, and will be if life and health is continued. We hope to have a greater variety in the next volume. We hereby give our kind thanks to all who have patronized us.

THE EDITOR.

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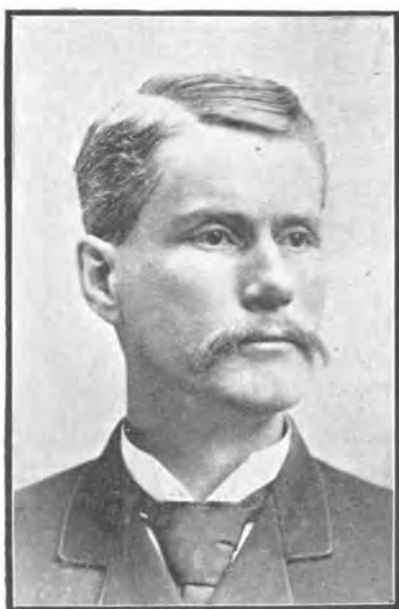
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The Ring Theory. Solar System.	J. Stanley Grimes. 179

Who compiled and edited the following described book ?

"Notes and Materials for an Adequate Biography of the Celebrated Divine and Theosopher, William Law; comprising an Elucidation of the Scope and Contents of the Writings of Jacob Böhme, and of his Great Commentator, Dionysius Andreas Freher. With a notice of the Mystical Divinity and most Curious and Solid Science of all ages of the world. Also an indication of the true means for the induction of the intellectual "Heathen," Jewish, and Mahommedan nations into the Christian faith. "The time is born for Enooh to speak, and Elias to work again." The manifestation of the "mystery of Christ" — of Deity, Nature and all things (and universal refinement of philosophy and theology), was the *Elias* mission in Behmen, Freher, and Law, and God's last dispensation to mankind."

Printed for private circulation. Five hundred copies. London, 1854. Octavo, cloth, pp. xxxii + 688 + xxxiv = 754. 80 lines to the page, solid nonpareil type, 24 pica ms wide. The editor prints a note on the back of the titlepage, saying he has had a few copies corrected with a pen to be deposited in certain libraries, which are designated. My copy is one of the corrected copies. — S. C. GOULD.



LEROY MONTIER GOULD,
Born, January 18, 1850.
Died, October 9, 1902.

HISTORIC MAGAZINE.

AND

NOTES AND QUERIES

MANCHESTER, N. H.

S. C. GOULD,

Editor and Publisher.

*"Let not the sun in Capricorn¹ go down upon thy wrath."*²

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No. 1.

THE LAW OF EXCEPTIONS.

Charles Fourier, as a result of his investigations into all the branches of universal action and reaction, announces that they are all subjected to a Law of Exception, that may be generally estimated at *one-eighth*. By this he means, that when a positive law or proceeding is affirmed of any branch of movement, he wishes to be understood that an exception of one-eighth is always implied. In the social sphere, for instance, when he says that all the individuals of civilization are very miserable, it is intended to express that seven-eighths of them are in a state of great suffering, while only one-eighth are in a condition to be envied. The law of exception, however, is not invariably limited to one-eighth or one-ninth part, but varies from one-third to one-hundredth, and in some cases to one-thousandth part; but one-eighth part is the general proportion of exception.

Fourier's practical inference from this law of exception is, that if philosophers had applied it to the progressive transformation of society, they would have seen that its state of discord was only an exception to its general destiny, and that consequently social evil would only exist during the period of its infancy, while gathering the materials for its future growth and manhood. They would have discovered that Evil is not the eternal lot of Mankind, but an accidental deviation from a general rule, which is Harmony and Happiness. — *Parke Godwin*, in "Doctrines of Charles Fourier," p. 31, New York.

¹ Even when the days are shortest.

² "Symbols of Pythagoras." (See N. and Q., Vol. II, p. 663.) "Christian Morals," Sec. XV, by Sir Thomas Browne. Ephesians iv, 26.

DIGITAL SQUARES.

Digital numbers are those that contain the nine digits and each digit but once. There can, therefore, be but 362880 such numbers. But the question arose some sixty or seventy years ago, whether any of these numbers were squares. A problem of this nature was inserted in several of the newspapers in New England, but to our knowledge no solutions were forthcoming. Finally the problem appeared in the *Common School Journal* of Connecticut, for January or February, 1858. In the following issue of the *Journal* appeared a solution of the problem by "E. W. R.," Kensington, Conn., giving for the first digital square number $139854276 = 11826^2$; also he explained how he found or developed it. "E. W. R." writes that when he discovered this number he exclaimed, "Eureka" (I have found it). The problem was stated as follows:

"Place the nine digits in such a manner that their square root can be extracted without a remainder."

Now it comes to light that as early as 1727, this "remarkable" number was known; for in an "Arithmetick" now before me (p. 322)* I find the following paragraph:

"This number 139854276 is a very remarkable number: *First*, it is a square number; *Secondly*, it contains 9 places, and they are the 9 digits, and I think there is not another that does."

Just thirty of these digital square numbers have been found and they are given in Table I, following:

Artemas Martin published 27 of the 30 in his *Mathematical Magazine*, for January, 1883, and says he copied them from sheets bound in a copy of J. R. Young's Algebra, once owned by Abijah McLean, New Lisbon, Ohio, and in his handwriting. Mr. McLean says he obtained his 27 digital squares by the help of Barlow's Table of Square Numbers and the known property that any such square number is divisible by 9, a

* Arithmetick, both in Theory and Practice; made plain and easie in all the Common and useful rules; etc. The like not extant. By John Hill, Gent. the Fourth Edition. London, 1727. 8vo; pp. 480.

square number, and consequently the quotient must be a square number. Hence the discovery of the digital squares followed. He also says in connection with his 27 squares: "My investigations have been extended to satisfy me that no more such numbers exist." Yet, Mr. McLean missed three of the numbers, namely, the 1st, 26th, and 30th. Dr. James Matteson, a subsequent owner of the Algebra, added in his handwriting the 1st digital square, but he does not say that he developed it. Dr. Artemas Martin, Washington, D. C., now owns the book.

In one of the early volumes of the "Mathematical Questions with their Solutions," from the *Educational Times*, London, in the early seventies, Dr. Martin proposed the question in a new form:

(No. 3276) "Give all the different square numbers that can be made with the nine digits, using all the digits once (and only once) in each number."

In Volume LII, p. 61, 1890, Mr. D. Biddle, Kingston-on-Thames, England, publishes 29 of these numbers; but he did not have the 10th number (382945761).

DIGITAL SQUARES. TABLE I.

(Without the cipher.)

No.	Root.	Digital Square.	No.	Root.	Digital Square
1.	11826	= 139854276	16.	23439	= 549386721
2.	12363	" 152843769	17.	24237	" 587432169
3.	12543	" 157326849	18.	24276	" 589324176
4.	14676	" 215384976	19.	24441	" 597362481
5.	15681	" 245893761	20.	24807	" 615387249
6.	15963	" 254817369	21.	25059	" 627953481
7.	18072	" 326597184	22.	25572	" 653927184
8.	19023	" 361874529	23.	25941	" 672935481
9.	19377	" 375468129	24.	26409	" 697435281
10.	19569	" 382945761	25.	26733	" 714653289
11.	19629	" 385297641	26.	27129	" 735982641
12.	20316	" 412739856	27.	27273	" 745816527
13.	22887	" 523814769	28.	29034	" 842973156
14.	22019	" 529874361	29.	29106	" 847159236
15.	23178	" 537219684	30.	30384	" 923187456

DIGITAL SQUARES WITH THE CIPHER.

In scanning over Table I of the 30 digital squares some six months ago, it occurred to the editor of this magazine that for some reasons, suggested by some well-known properties of the number 9, if just 30 such squares have been found, and no more, without the 0, then there should be just 90 such digital squares including the cipher.

After reflecting awhile as to some method or process to find them, a quite novel formula presented itself, and after a few trials the following Table II was easily evolved, but not without some patience, and the making of several thousand figures. But it is remarkable that just 87 digital squares were developed in going through the process once. The editor firmly believes that there are three more such squares to complete 90 such squares, and that he has overlooked them in the process of development. He took the precaution to preserve the manuscript sheets used in finding Table II and will at leisure review the entire sheets in search of three, more or less, or if any such squares have been overlooked.

In the meantime we will present the last six volumes of the NOTES AND QUERIES (1897-1902), in numbers, to any person, who will discover either one of the three digital squares, if such exist, to make 90 such squares, or possibly more.

Some curious results were noted when Table II was developed. For instance, the difference of the roots of Nos. 42 and 43 is only 3; between the roots of Nos. 47 and 48, 18; between the roots of Nos. 27 and 28, 57.

The root of No. 61 (81945) is the reverse of No. 25 (54918).

The root of No. 78 (91248) is twice the root of No. 18 (45624).

In No. 69, the four final figures of the square are the first four digits in order reversed.

In No. 9, the five central figures of the square are the last five digits in order.

In No. 58, the square contains similar arrangements of the digits as in Nos. 69 and 9.

In No. 26 (Table I), in the square, if the digits 8 and 9 be transposed, and the 0 annexed, the order of the digital figures will be the same as the circulate $7358926410 = \frac{8890}{9991}$.

(To be continued.)

DIGITAL SQUARES. TABLE II.

DEVELOPED BY S. C. GOULD, MANCHESTER, N. H.

No.	Root.	Digital Square.	No.	Root.	Digital Square
1.	32043 ²	= 1026753849	45.	66276 ²	= 4392508176
2.	32286 ²	" 1042385796	46.	67677 ²	" 4580176329
3.	33144 ²	" 1098524736	47.	68763 ²	" 4728350169
4.	35172 ²	" 1237069584	48.	68781 ²	" 4730825961
5.	35337 ²	" 1248703569	49.	69513 ²	" 4832057169
6.	35757 ²	" 1278563049	50.	71433 ²	" 5102673489
7.	35853 ²	" 1285437609	51.	72621 ²	" 5273809641
8.	37176 ²	" 1382054976	52.	75759 ²	" 5739426081
9.	37905 ²	" 1436789025	53.	76047 ²	" 5783146209
10.	38772 ²	" 1503267984	54.	76182 ²	" 5803697124
11.	39147 ²	" 1532487609	55.	77246 ²	" 5982403716
12.	39336 ²	" 1547320896	56.	78072 ²	" 6095237184
13.	40545 ²	" 1643897025	57.	78453 ²	" 6154873209
14.	42744 ²	" 1827049536	58.	80361 ²	" 6457890321
15.	43902 ²	" 1927385604	59.	80445 ²	" 6471398025
16.	44016 ²	" 1937408256	60.	81122 ²	" 6597013284
17.	45567 ²	" 2076351489	61.	81945 ²	" 6714983025
18.	45624 ²	" 2081549376	62.	83919 ²	" 7042398561
19.	46587 ²	" 2170348569	63.	84648 ²	" 7165283904
20.	48852 ²	" 2386517904	64.	85353 ²	" 7285134609
21.	49314 ²	" 2431870596	65.	85743 ²	" 7351862049
22.	49353 ²	" 2435718609	66.	85803 ²	" 7362154809
23.	50706 ²	" 2571098436	67.	86073 ²	" 7408561329
24.	53976 ²	" 2913408576	68.	86704 ²	" 7518029436
25.	54918 ²	" 3015986724	69.	87639 ²	" 7680594321
26.	55446 ²	" 3074258916	70.	88623 ²	" 7854036129
27.	55524 ²	" 3082914576	71.	89079 ²	" 7935068241
28.	55581 ²	" 3089247561	72.	89145 ²	" 7946831025
29.	55626 ²	" 3094251876	73.	89355 ²	" 7984316025
30.	56532 ²	" 3195867024	74.	89523 ²	" 8014367529
31.	57321 ²	" 3285697041	75.	90144 ²	" 8125940736
32.	58413 ²	" 3412078569	76.	90153 ²	" 8127563409
33.	58455 ²	" 3416987025	77.	90198 ²	" 8135679204
34.	58554 ²	" 3428570916	78.	91248 ²	" 8326197504
35.	59403 ²	" 3528716409	79.	91605 ²	" 8391476025
36.	60984 ²	" 3719048256	80.	92214 ²	" 8503421796
37.	61575 ²	" 3791480625	81.	94695 ²	" 8967143025
38.	61866 ²	" 3827401956	82.	95154 ²	" 9054283716
39.	62679 ²	" 3928657041	83.	96702 ²	" 9351276804
40.	62961 ²	" 3964087521	84.	97779 ²	" 9560732841
41.	63051 ²	" 3974528601	85.	98055 ²	" 9614783025
42.	65634 ²	" 4307821956	86.	98802 ²	" 9761835204
43.	65637 ²	" 4308215769	87.	99066 ²	" 9814072356
44.	66105 ²	" 4369871025			

THE SEPHIROTH.

The ten Sephiroth are the ten successive steps, or stages, by which, according to the Kabbalah, the name of the Supreme becomes known to men. Each Sephira is a distinct special name and aspect of the Most High.

The Ancient of Days, *Æn-Soph*, is the first Sephira. The Ancient of Days is known to the Mekubbalim by many titles. The names and titles of the ten Sephiroth we will give here :

1. *Kether*. The Crown, the Orient, the Beginning, the Cause of Causes, *Æhieh*, Black Color, Bottomless Depth, the Fear of the Lord, Light Unapproachable, the Eternal, the White Head, etc.

2. *Chokmah*. The Word, Firstborn, Will, Jah, Amen, What ? Thought, Eden, etc.

3. *Binah*. Sister, Wonderful Light, River Flowing out of Paradise, Daughter, the House of Wisdom, the Face of the Sun, the Fire Consuming Itself, etc.

4. *Chesed* (Gedulah). Water, White Fire, White Clothing, El, Abraham, Silver, Michael, the Lion's Face, etc.

5. *Din* (Gibborah). Elohim, Isaac, Red Color, Red Fire, Gold, the Golden Altar, Gabriel, Metatron, the North, Judgment, Fear, Sanctification, Truth, Merit, etc.

6. *Tiphareth*. The Sun, Rising Sun, Shaddai, Yellow and Green Colors, High Priest, the World to Come, the Husband of the Church, Holy King, Terrible, etc.

7. *Netsech*. Jehovah Sabaoth, Eternity, Moses, Jachin, Force, Energy, etc.

8. *Hod*. Elohim Sabaoth, Aaron, King's Daughter, the Old Serpent, Boaz, Endurance, Strength, etc.

9. *Jesod*. The Covenant of the Lord, the Covenant of Circumcision, the Member of the Covenant, El Chai, the Redeeming Angel, the Fountain of the Water of Life, the Tree of Knowledge of Good and Evil, Mount Zion, Leviathan, the Lord upon the Ark of the Covenant, the Column of Peace, Time, the Gate of Tears, etc.

10. *Meluth*. The Wife of the Microprosopus, the Earth, the Moon, the End, the Spouse, the Church of Israel, the Ark of the Covenant, the Virgin of Israel, the House of David, the Temple of the King, the Coving Stone, Shechinah, the Book of Life, etc. — *The Blazing Star, and Jewish Kabbalah*, by Wm. G. Greene, Boston, 1871.

The *Mekubbalim* are few in number. The Zohar has this : " Sometimes two Mekubbalim are found in the same city, and seven in a kingdom ; at other times, only one is found in a city, and only two in a whole generation."

There is a peculiar phrase that has been famous among the Mekubbalim, namely, "The Dew of Lights." This is the potentiality of the Divine Subject of the Divine Personality. This is that "Crystalline Dew" which is mentioned in the *Zeniutha* :

"The non-cognizable Head is framed and prepared after the similitude of a skull [Kether] filled with *crystalline dew* [Chokmah] ; the *covering membrane* [Binah] of this skull is transparent and closed." I, § 10.

"This is that manna which is provided for the just in the world to come. On this dew the heavenly saints are fed." — *Idra Rabba* § 48, 49.

"Rabbi Simon said to the companions : How long shall we remain sitting here as a sole column (or remain unorganized) ? Then the companions that were with R. Simon were numbered ; and there were found present R. Eliezar, who was R. Simon's son ; R. Abba ; R. Jehudah ; R. Jose, son of Jacob ; R. Isaac ; R. Chiskia, son of Raf ; R. Chija ; R. Jose ; and R. Jesa. (Nine in all, and including R. Simon, *ten* — the number of the Sephiroth). So they gave their hand to R. Simon, and raised their fingers on high (made the signs), and then entered into the field, and sat down among the trees (in the valley that stretches due East and West under the canopy of heaven). R. Simon called R. Eliezar, his son, and directed him to sit down before him, with R. Abba on the opposite side. And he said : *We are now a type of all things ; thus far the columns are made firm*. Before the companions went out of this field, three of them died, namely, R. Jose, R. Chiskia, and R. Jesa. [Ten went in, and only seven came out]." *Idra Rabba*, 1-13.

TO MY SOUL.

O thou divine mystery — My Soul ! Away down the steep and valleys of time ; down through the corridors of suffering, anguish, sorrows, and joy ; bathed in the fountain of pleasure and pain ; tossed to and fro by the whirlwinds of adversity ; clinging to Nature's heaving and storm-tossed bosom ; eager to obtain that practical knowledge which could not otherwise be supplied — from thy humble, abject appeal for mercy to the external forces that menaced thee to the firm controlling influences of mastery and power, I mark thy progress upward and onward. By the omniscient perception of the spirit and its intuitive prophecies I see thee far away on the bold headlands of light and beauty beckoning to thy less fortunate compeers to press forward to sweeter joys. From the inexhaustible central spiritual Sun, unpersonified and unindividualized, thou art sustained, uplifted, infused, and inspired. No person or individual can alone supply thy requirements and those of the myriads of thy compeer souls. The grand aggregate of progressive thought and soul food must proceed from that which is ever unfolding but never consumes. The fire of thy intense attractive appeals will demand more than a *perfect* (and therefore unprogressive) *personified* being can possibly unfold ; and all thy brethren, clamorously soliciting sustenance and power, proportionate to their advancement, will submerge a "personal" being in the infinite vortex of progressive life. — *Mind*, October, 1901.

A POLANDER'S NOVEL PRAYER

In Poland the patriots are now endeavoring to popularize the following curious version of the Lord's Prayer :

"Our Father, who art in heaven, restore to us the kingdom of Poland. Deliver us from slavery. Give us this day our daily bread, but not stained in blood and poisoned through the wickedness of our enemies. Pardon us for the sins which are engraved on our swords. Suffer us not to fall into the temptation of becoming traitors to Poland, and deliver us from the domination of a foreign power, since that is our worst evil."

"Whatever road I take joins the highway that leads to Thee."

LORD NAPIER'S SIX THOUSAND YEARS.

"Lord Napier," says Augustus DeMorgan, "always believed that his great mission was to upset the Pope, and that logarithms, and such things, were merely episodes and relaxations. It is a pity that so many books have been written about this matter, while Napier's, as good as any, has been forgotten and unread. He is one of the first who gave us the six thousand years: 'There is a sentence of the house of Elias reserved in all ages, bearing these words: The world shall stand six thousand yeares, and then it shall be consumed by fire: two thousand yeares voide or without lawe; two thousand yeares under the lawe; and two thousand yeares shall be the daies of the Messias.'"

Here followeth Napier's parting words to his readers:

"In summar conclusion, if thou o *Rome* aledges thyselfe reformed, and to beleuee true Christianisme, then beleuee Saint *John* the Disciple, whome Christ loued, publicly here in this Reuelation proclaiming thy wracke, but if thou remain Ethnick in thy priuate thoughts, beleeuing the Old Oracles of the *Sibyls* reuerently kepted sometime in thy *Capitol*: then doth here this *Sibyl* proclame thy wracke. Repent therefore alwayes, in this thy latter breath, as thou louest thine Eternall saluation."—*Plain Discoverie of the whole Revelation of Saint John*. By John Napier, L. of Marchiston. London, 1611.

BARDESAN'S CALCULATIONS.

Bardesan, a man of antiquity (*circa* A. D. 170), and renowned for his knowledge of events, has written in a treatise (*Bardesanis numina astra*, Hildb., 1833) touching the synods of the heavenly luminaries with one another, saying thus:

Two circuits of Saturn are 60 years; 5 circuits of Jupiter, 60 years; 40 circuits of Mars, 60 years; 60 circuits of the Sun, 60 years; 72 circuits of Venus, 60 years; 150 circuits of Mercury, 60 years; 720 circuits of the Moon, 60 years; and this is one synod of them all; that is to say, the time of one synod of them; so that hence it appears, that for 100 of such synods there would be 6,000 years, in this manner:

Two hundred circuits of Saturn are 6,000; 500 circuits of

Jupiter, 6,000 years; 4,000 circuits of Mars, 6,000 years; 6,000 circuits of the Sun, 6,000 years; 7,200 circuits of Venus, 6,000 years; 12,000 circuits of Mercury, 6,000 years; 72,000 circuits of the Moon, 6,000 years. Bardesan made these calculations when he was desirous of showing that this world would stand only 6,000 years. — *Spicilegium Syriacum*, by Rev. William Cureton, p. 40. London, 1855.

TWENTIETH CENTURY PROBLEMS.

1. Is there a Universal Infinite Soul that throbs the universe?
2. Is the soul-life that moves, feels, thinks, and breathes through the physical man, a part of the Infinite Soul?
3. Are there psychic laws to which all finite souls are subject?
4. Is there in men the germ of infinite possibilities?
5. Have human beings, as children of the Infinite Soul Father, the germ power of putting beneath them every ill and to breathe in unison with the Father — to be at-one-ment with Him?
6. Do the innumerable sects tend to unite men and establish universal peace, or to disunite and make general?
7. Was there ever a different process of giving birth to a being that could grow to a conscious one, than the one which exists today?
8. Is there anything more than life and to learn how to live it?
9. Can the kingdom of the fatherhood of God and the brotherhood of man be established on earth? Is the trend of the processes of Nature that way?
10. Can the competitive system, in the policy of government, be eliminated by the co-operative policy?
11. Can human beings be evolved that will be a law unto themselves?
12. Is outside restraint as potent for good as that which instigates from the inside? — *N. Y. Enterprise*.

FLEMISH NAME FOR THE AUTOMOBILE. Flemish has enriched its vocabulary by a new word. It comes from "snel," rapid; "paardeloos," horseless; "zoondeerspoorweg," without rails; "petroolrijtuig," driven by petroleum. How would you like to be hit by a "snelpaardelooszoondeerspoorwegpetroolrijtuig"? — *Boston Transcript*.

" I AM THE MASTER OF MY FATE."

BY DR. J. C. HOFFMAN, CHICAGO, ILL.

Out of the Night that covers me,
Black as the pit, from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the strong stress of circumstance
I have not winced nor cried aloud ;
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this vale of wrath and tears
Looms but the horrors of the shade ;
And yet, the menace of the years
Finds, and shall find, me unafraid.

It matters not how strait the gate —
How charged with punishments the scroll ;
I am the master of my fate —
I am the captain of my soul !

THE SUFEES. The Sufee literature clearly indicates their belief in unceasing progress of the human soul after the death of the body, as well as in the doctrine of evolution in modern sense. The prince of the Sufees, the immortal Jalaluddeen, says in his *Masnavie* :

" I died from the mineral, and I became the plant ;
I died from the plant, and I arose the animal :
I died from the animal, and I became a man.
Why then should I fear that in dying I become less ;
Yet I again shall die from the man
That I may assume the form of the angels.
And even than the angels must I further win —
(All things perish except his face).
Offered up once again from the angel, I shall become
That which entereth not the imagination, that shall I become !
Let me then become non-existent, for non-existence like the organ
Pealeth to me, ' Verily, unto Him do we return.' "

Such is the love of philosophy and philosophic love of the Sufees, which passes common understanding, as the poet Urfii says: " Love is teaching divine lessons; where is Plato and his philosophy? The minor of his premises is laughing at, while the major is weeping over, his syllogism."

Song of Lovewell's Fight.

(MAY 8, 1725.)

Of worthy Captain Lovewell I purpose now to sing,
How valiantly he served his country and his king ;
He and his valiant soldiers did range the woods full wide,
And hardships they endured to quell the Indians' pride.

'Twas nigh unto Pigwacket, on the eighth day of May,
They spied a rebel Indian soon after break of day ;
He on a bank was walking, upon a neck of land,
Which leads into a pond as we're made to understand.

Our men resolved to have him and traveled two miles round,
Until they met the Indian who boldly stood his ground ;
Then speaks up Captain Lovewell, " Take you good heed," says he,
" This rogue is to decoy us, I very plainly see.

" The Indians lie in ambush, in some place nigh at hand,
In order to surround us upon this neck of land ;
Therefore, we'll march in order, and each man leave his pack,
That we may briskly fight them when they shall us attack."

They come unto the Indian who did them thus defy :
As soon as they come nigh him two guns they did let fly,
Which wounded Captain Lovewell, and likewise one man more,
But when this rogue was running they laid him in his gore.

Then having scalped the Indian they went back to the spot
Where they had laid their packs down, but they found them not ;
For the Indians having spied them when they them down did lay,
Did seize them for their plunder and carry them away.

These rebels lay in ambush this very place near by,
So that an English soldier did one of them espy ;
And cried out, " Here's an Indian " ; with that they started out
As fiercely as old lions, and hideously did shout.

With that our valiant English all gave a loud huzza,
To show the rebel Indians they feared them not a straw ;
So now the fight began as fiercely as could be :
The Indians ran up to them but soon were forced to flee.

Then spake up Captain Lovewell when first the fight began,
" Fight on my gallant heroes ! you see they fall like rain " ;
For as we are informed, the Indians were so thick,
A man could scarcely fire a gun and not some of them hit.

Then did the rebels try their best our soldiers to surround,
But they could not accomplish it, because there was a pond,
To which our men retreated, and covered all the rear ;
The rogues were forced to flee them although they skulked for fear.

Two logs that were behind them so close together lay,
Without being discovered they could not get away ;
Therefore, our valiant English they traveled in a row,
And at a handsome distance as they were wont to go.

'Twas ten o'clock in the morning when first the fight began,
And fiercely did continue till the setting of the sun,
Excepting that the Indians some hours before 'twas night,
Drew off into the bushes, and ceased awhile to fight.

But soon again returned in fierce and furious mood,
Shouting as in the morning, but yet not half so loud ;
For as we are informed, so thick and fast they fell,
Scarce twenty of their number at night did get home well.

And that our valiant English till midnight there did stay,
To see whether the rebels would have another fray ;
But they no more returning they made off toward their home,
And brought away their wounded as far as they could come.

Of all our valiant English there were but thirty-four,
And of the rebel Indians there were about fourscore ;
And sixteen of our English did safely home return ;
The rest were killed and wounded, for whom we all must mourn.

Our worthy Captain Lovewell among them there did die ;
They killed Lieutenant Robbins, and wounded good young Frye,
Who was our English chaplain ; he many Indians slew,
And some of them he scalped when bullets round him flew.

Young Fullam, too, I'll mention, because he fought so well,
Endeavoring to save a man, a sacrifice he fell ;
And yet our valiant Englishmen in fight were near dismayed,
But still they kept their motion, and Wyman Captain made ;—

Who shot the old Chief PAUGUS which did the foe defeat ; *
Then set his men in order and brought off the retreat :
And braving many dangers and hardships by the way,
They safe arrived at Dunstable the thirteenth day of May.

* This is an error. Chamberlain killed Paugus, not Wyman.

PROVERBIAL PHILOSOPHY.

BY EDWARD VAUGHAN KENEALY.

Who well begins, his work is half complete ;
 The Pyramids of single bricks are made ;
 An idle butcher must not hope for meat ;
 Poverty teaches every kind of trade ;
 As stolen waters there are none so sweet ;
 The brightest gem will lie unprized in shade ;
 A fool will burn his house to roast an egg ;
 Who sleeps in summer must in winter beg ;

 One who hath seen is worth a score who've heard ;
 Taste governs all ; some women kiss, some cows ;
 Pause long, ere you let loose the winged word ;
 Provoke not a wild beast, nor yet your spouse ;
 To preach to one who sleeps is most absurd ;
 Luckless is he whose wife usurps his trowse ;
 A scalded infant wisely shuns the fire ;
 He, who in kennels sleeps, will rise with mire.

 Safe is the ship that with two anchors rides ;
 Gold has a tongue more eloquent than Christ ;
 The grasping miser, God and Good derides ;
 One sage should more than million fools be priced.
 Who keeps back truth a beauteous diamond hides ;
 Old birds by chaff will never be enticed ;
 Misfortune bravely borne is scarce an ill ;
 Men must live as they CAN, not as they WILL.

ACCENT JINGLES FOR PRONOUNCING.

Maritime, combatant exquisite, myths,
 Communist, tympanum, vehement, withes ;
 Behemoth, gondola, mischievous, cuff,
 Silhouette, simony, sinecure, slough.

 Admixton, abdomen, acumen, facade,
 Aletha, alarum, aroma, triade ;
 Archangel, carotid, enervate, unique,
 Misconstrue, Parisian, precedence, critique.

 Fair etiquette, and recitative,
 In a bold confidant the burlesque should relieve.
 A robust jaguar, in a good magazine,
 Is seen chewing the queue of a poor mandarin

THE PIZEN SARPENT.

BY LIEUTENANT DERBY (SQUIBOB).

On Springfield Mounting, thar did dwell
 A likely youth, I knowed him well ;
 Lieutenant Carter's only son,
 A comely youth, nigh twenty-one.

One Monday mornin' he did go,
 Intew the meadow for to mow ;
 And all ter once, he thar did feel
 A pizen sarpent bite his heel.

Quick as he felt the sarpent bite,
 He raised his scythe, with all his might
 He struck ter once a deadly blow,
 That laid the pizen creeter low.

He tuk the riptyle in his hand,
 And straight he went to Molly Bland ;
 " Oh ! Molly, Molly, here you see
 A pizen sarpent what bit me."

" Zerubbabel, why did ye go,
 Intew the meadow for to mow ? "
 " Oh ! Molly Bland, I thought you knowed
 Twas Daddy's field, and must be mowed."

Then Molly Bland, she squatted down,
 And sucked the pizen from the wound ;
 But, oh ! she had a rotten tewth ;
 The venom soon affected both.

Oh ! then they ware all spotted o'er
 With all the colors that the sarpent wore ;
 They laid 'em both upon a bed,
 And they swelled up and di-i-ed !

Then when they had gin up the ghost,
 From " Springfield Mounting " they went post ;
 And they larfed, and sung, as up they went,
 As chipper as if there wa'n't no pizen sarpent.

QUESTIONS.

1. What city did Fourier consider as the best situated geographically to become by destiny the great center of the world ?
AQUARIUS.

2. What are the Bible openings for the first three degrees of the Masonic lodge ?
NOVITIATE.

3. What king of France would have his son know but one sentence in Latin, if it were a good one, the sentence being : "*Qui nescit dissimulare nescit regnare.*" Give a free translation of this.
F. K. G.

4. Can any reader of N. AND Q. give any information of the book "*Melech Ashigh Uthum*," mentioned in the "*Gospel of Jesus*," edited by Rev. Gibson Smith, p. 20.
X.

5. I have observed until lately only two common words that contain threble letters, "*shelllac*" and "*skillless*," both found in Webster. But recently I observed "*Basileeés*," in "*Nimrod*" (Part I, p. 306), by Algernon Herbert, London. Has any reader observed any others ?
MARK.

6. Was Sarah Helen Whitman any relationship to Walt Whitman ?
AFTER ALL.

7. I am desirous of learning the origin and meaning of my surname (Thorwarth), of which as yet I have been unable to obtain much. Can any reader give any information through this magazine ?
E. THORWARTH.

8. Give the real derivation and origin of the two words, *enchantment* and *incantation*.
LOGOS.

9. Did Jesus quote from Zoroaster the verse in John's Gospel (xii, 32), divested of the interpolated word "*men*" ? "*And I, if I be lifted up from the earth, will draw all unto me.*"
AVESTA.

10. The translator of "*The Brethren of the Cross*," F. L. Z. Werner, London, in his introduction, says :

"The legend of Phosphoros, seems to contain the sacred history of 'The Valley' to those who understand it. The Lord shuts up Phosphoros (the spiritual essence of man, as Carlyle suggests) in the Prison of Life to punish him for his pride in longing to be 'One and Somewhat.'"

What is meant by *One and Somewhat* ?
CRUX.

Sketch of Leroy Montier Gould.

LEROY MONTIER GOULD, the son of James and Hannah Burnham (Webster) Gould, was born in East Weare, Hillsborough county, New Hampshire, January 18, 1850. He received his education in the public schools of that town, holding high rank as a scholar and student, being not only quick to learn but of an observing turn of mind, which enabled him to become familiar with many of the deeper mysteries of life as well as the ordinary common things. He was therefore a close student of nature in her varied aspects. While a mere youth he came to Manchester in 1866, and learned the printer's trade in the office of the *Mirror and American*, where his brother-partner was employed as a journeyman job printer. After mastering "the art preservative," in the early seventies he was employed on newspapers and job printing, in Concord, Dover, and Fall River, Mass, for about ten years. In July, 1882, he associated himself with his older brother, under the firm name of S. C. and L. M. Gould, publishers, and they at once began the publication of *NOTES AND QUERIES*, which they published for twenty years, the senior member being the editor and the junior the associate editor.

Some two years after he took the position of pressman in the New Hampshire *Patriot* office at Concord. While a resident there he opened a school and taught phonography, he having mastered the Isaac Pitman system in the early seventies when he and his brother-partner took up its study together. He became very proficient in the art and many a young man and lady received from him their lessons with delight, he having possessed a peculiar faculty of teaching it.

After a couple of years of monotonous presswork, the love of newspaper and editorial work returned to his progressive mind, and he went to the thriving place of Lake Village, now Lakeport and a part of the city of Laconia. Here he

purchased of Hon. Martin A. Haynes the printing plant then called the *Lake Village Times*, and after a short time changed the name to the broader and more comprehensive title of the *Belknap Republican*. Under his proprietorship and management the paper was enlarged and became one of the strongest weeklies in central New Hampshire, and wielded an influence in public affairs, it being always progressive and aggressive when the time and occasion seemed to demand to quicken the progress of public and local affairs. He was an ardent and consistent Republican in politics, and he espoused the cause honestly and fearlessly. He administered a wholesome criticism on his own party when the public good demanded it.

In connection with his newspaper he managed a first-class job office, and also printed the usual town reports in his vicinity, sermons, etc. Some handsome souvenir editions of poems were published by him for their authors. He managed his newspaper and job-printing plant for nearly eighteen years, up to the time of his untimely and accidental death, October 9, 1902. During about two years of this time he took into partnership Mr. Louis B. Martin, who a few years, before the accident, withdrew and went to Boston.

During all this time Mr. Gould was an active citizen in political, municipal, and local affairs. He served as selectman of Lakeport, from the incorporation of the city of Laconia, to the time of his death; he was representative from his ward (6) to the State Legislature in 1895-1896; he was town-clerk of Gilford for several years, up to the time that Lakeport was set off and became a part of Laconia. He was secretary of the Lakeport Building and Loan Association from the time of its organization to his decease, besides holding several other offices in local associations.

He was never idle, and it was a natural instinct in him to delve in ancient literature and early records; he prepared and furnished the articles on the provincial presidents and gover-

nors of several of the original thirteen States, published in the early volumes of *NOTES AND QUERIES*; and while attending to the management of his newspaper plant and various local official duties, he found time to teach phonography at his home to a class; and he even kept his diary and much of his memoranda in shorthand, so that now his surviving brother-partner, who has become a little "rusty" in the shorthand art, is shining up in order to read and preserve his late brother's historical records and material.

Leroy M. Gould, like his brother in early life, was very much interested in some of the more older secret societies, especially Masonry. He was made a Mason in Blazing Star Lodge No. 11, Concord, and received the three degrees October 26, 1875, January 5, and March 1, 1876, respectively. He received the four Capitular degrees in Mount Horeb Royal Arch Chapter No. 11, Manchester, January 20, February 3, February 8, and February 23, 1882, respectively. He received the three Cryptic degrees in Adoniram Council No. 3, Manchester, March 17, March 24, and April 14, 1882. He received the three Chivalric Orders of Knighthood in Mount Horeb Commandery, Concord, December 14, December 21, 1886, and January 4, 1887, respectively. He withdrew from Mount Horeb Commandery and became a charter member of Pilgrim Commandery, Laco-
nia, October, 12, 1888. He received the several grades of the Martinist Order in 1900, from his brother-partner, who was deputy for New Hampshire, he being the second to receive the grades in this State.

He was elected to and served with fidelity in the several advancing offices in Blazing Star Lodge, being Senior Warden at the time of his removal from Concord to Lakeport.

All these Masonic bodies passed resolutions of condolence, copies of which were transmitted to the surviving daughter.

He was initiated into the Odd-Fellows in White Mountain

Lodge No. 5, Concord, February 12, 1874; he was Noble Grand for term ending December 31, 1885; he was the Secretary, 1886-1887; admitted to the Grand Lodge October 12, 1887. He was admitted to Penacook Encampment No. 3, in 1874, and the Chief Patriarch for term ending June 30, 1885; admitted to the Grand Encampment October 13, 1885.

He was a member of Endicott Rock Lodge No. 23, Knights of Pythias, Lakeport, and Chancellor for term ending June 30, 1892, and admitted to the Grand Lodge October 17, 1894.

While residing at Lakeport Mr. Gould owned a steam launch, named "The Paugus," which he plied upon Lake Winnepesaukee for pleasure and for carrying passengers to and fro on the lake. On the morn of October 9, 1902, he carried some workmen and their tools from Lakeport to Black's Landing, a distance of nineteen miles, and delivered the same; but on his homeward trip, some three miles below, off Moultonborough, his launch some way became unmanageable and it was found the next day disabled, with rudder unshipped, on a ledge, and Mr. Gould missing. Searching parties were obtained and at once began a careful search, and his body was found about a mile below, near the shore, on the mornfng of October 11, with fatal gashes in his head, probably made by falling overboard backward when the launch struck the ledge at an angle. No water was found in his lungs, and without doubt his death was instantaneous when he fell backward to the rocks. The obsequies were held October 14, under the auspices of Pilgrim Commandery of Laconia, Knights Templar, and he was laid to rest in Bayside Cemetery, beside his wife, who died August 17, 1902, less than two months prior. She was Miss Julia A. Abbott of Concord. They were married January 1, 1875, and one daughter, born May 3, 1876, survive them, Miss Ada Ward Gould, and two brothers, Rodney W. Gould at East Weare, and Sylvester C. Gould, with whom the deceased was always associated, both as printers and publishers.

HISTORIC MAGAZINE.

AND

NOTES AND QUERIES

MANCHESTER, N. H.

S. C. GOULD,

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"The earth is the common mother of all — for she is just."

THE SECOND BOOK OF ACTS.

BY LUKE THE BELOVED PHYSICIAN.

CHAPTER I. 1. Now it came to pass, that after Paul had tarried many days at Rome, and the Churches were stablished and confirmed, that his heart burned within him to visit the confines of the West, that there too he might preach the Gospel.

2. Whereat great sadness fell over the hearts of the believers, doubting not but that they should no more see his face.

3. For certain of the members of Caesar's household had aforetimes dwelt in the Northern Islands, who endeavoured to dissuade Paul from his purpose,

4. Saying that no man might return thence, unless he had great provisions and instruments of war: for the men, said they, were exceeding fierce, and the lands wild and desolate.

5. But when Herodion, Andronicus and Junia who were his kinsmen, saw that Paul had set his face to depart, they arranged their private affairs that they might go with him;

6. Doubting not that they should die with him; but Paul comforted them, saying that it had been revealed to him he could not die in any place other than the Great City,

7. After having been a witness unto the Lord in the face of even the utmost Gentiles.

8. And it was so that when they departed Aquila and Priscilla and those of the family of Persis and Rufus came to the ship to bid them farewell, and they wept sore, crying aloud.

9. But Paul and his company set sail in a ship bound for the Pillars of Hercules, where they might seek means of crossing the streams of the unknown seas beyond.

10. Now it came to pass that during the night a great storm arose, so that neither moon nor stars were to be seen, no, not for many days.

11. Now it came to pass that both Paul and Junia waxed exceeding sick because of the tossing of the waves.

12. And as Paul lay on his couch praying, misdoubting whether it pleased God he should have undertaken so unfortunate a journey,

13. The word of the Lord came unto him, saying that he must first go to Jerusalem to learn many things concerning the Kingdom of God.

14. So that when the ship put in at Melita for repairs we left it, and embarked in a boat bound for Tyre, laden with wool.

15. And after many days we arrived there, and after comforting the members of the Churches there, proceeded to Jerusalem, hastening if perhaps we might arrive in time for the Feast of the Passover.

16. And when we had arrived there, we lodged at the house of Herodion, Paul's kinsman, and repaired to the Temple to undergo there the purification according to the Law.

The foregoing is the first chapter of the Second Book of Acts, which book has been discovered and now published in a handsome octavo form, paper cover, gilt. It contains fifteen chapters. We have read it with great interest, and pronounce it "most excellent" reading for any Lover of God ("Theophilus").

"The Long-Lost Second Book of Acts, Setting forth the Blessed Mary's Teachings about Reincarnation." Discovered and Translated by Kenneth Sylvan Guthrie, A. M., M. D. The Prophet Publishing House, P. O. box 92, Medford, Mass. Price, fifty cents, by mail, postpaid. Or, address the translator, 1501 North Marshall St., Philadelphia, Pa.

PLAY UPON WORDS BY ST. PAUL. Henry Ward Beecher, for the text of his sermon, preached in Plymouth Church, Sept. 11, 1859, took Romans xii, 3, and prefaced the following :

"For I say, through the grace given unto me, to every man who is among you, not to think of himself more highly than he ought to think ; but to think soberly, according as God hath dealt to every man the measure of faith."

"We have no idioms in English that will enable us to show the beautiful play of words which exists in the original. Alford gives the following, which he calls truly a clumsy imitation ; but it may afford some idea of the structure of the original" :

"Not to be high-minded, above that which he ought to be minded, but to be so minded as to be sober-minded."

"In the original the verbs are the same in all four places ; and yet they are so varied by the natural inflections of that language, as to be in beautiful gradation and antithesis. So to think of self as not to overthink — to think of yourself with sober moral judgment."

SHAKESPEAREAN KABBALISM. Mr. B. Bernard Shaw, lecturing at Birmingham, pointed out that "if you take the title of Shakespeare's plays, just a sufficient number for the purpose, and take the fourth letter from the end of the titles, you will find that they will spell 'Bernard Shaw.'" The plays which contain this unintended cryptogram are the following, and the selected letter is printed in capitals :

MacBeth.
Julius CaEsar.
Comedy of ErRors.
Merchant of VeNice.
Antony and CleopAtra.
To Gentlemen of VeRona.
Merry Wives of WinDsor.
Troilus and CresSida.
Timon and AtHens.
Antony and CleopAtra.
All's Well that Ends Well.

Very well. Now let us see what "Baron Von Munchausen of Hanover" has done, or had done for him — by Shakespeare. The plays may be put this way :

Much Ado about Nothing,
Twelfth Night, or, What You Will,
King Lear Richard III,
Titus Andronicus,
The Winter Tale,
Love's Labour's Lost,
Timon of Athens,
All's Well That Ends Well,
The Comedy of Errors,
As You Like It,
Two Gentlemen of Verona,
Cymbeline,
Henry the Fifth Henry the Sixth,
Julius Caesar,
King Henry the Fourth,
Pericles Second Richard,
Measure for Measure Eighth Henry,
A Midsummer Night's Dream,
Othello,
The Taming of the Shrew,
Macbeth Hamlet,
Troilus and Cressida Antony and Cleopatra,
King John
Coriolanus,
The Merchant of Venice,
Tempest,
The Merry Wives of Windsor Romeo and Juliet.

The last cryptogram is called "The 'Chronological Cipher,'" but is it chronological?

What about David's "forecast" in the *Forty-sixth* Psalm? The 46th word from the beginning is "*shake*" and the 46th word from the ending, counting back, is "*speare*," and thus we have "*Shakespeare*." Some one has anagrammatized "William Shakespeare" into "We all make his praise."

Answers to Questions.

BIBLE OPENINGS — MASONIC LODGES. (Vol. xxiii, p. 16.) In answering NOVITIATE's question, I will say that the Book of the Law (Bible), in this country, in Masonic Lodges, is opened in the first degree at Psalm cxxxiii, 1-3; in the second degree at Amos vii, 7-8; in the third degree at Ecclesiastes xii, 1-7. In England, the Book is opened in the first degrees at Ruth iv, 7; in the second at Judges xii, 6; in the third at I Kings vii, 13-14.

DAVID M. DRURY.

QUOTATION OF THE KING OF FRANCE. (Vol. xxiii, p. 16.) *Qui nescit dissimulare nescit regnare.* I do not know what king of France was responsible for the Machiavellian maxim, but it sounds like Louis XI, or Louis XIV, both of whom were great liars, and often did not keep their word. The Latin phrase, freely translated so as to read well, is as follows: "He who knows not how to conceal his aims, knows not how to reign."

A. WILDER, M. D., Newark, N. J.

ENCHANTMENT AND INCANTATION. "Enchantment" is from the French, *er* and *chanter*; and "incantation" is from the Latin, *in* and *canto*. They mean about the same thing etymologically, but differ in later usage. The *chant* is to sing; and that is the primary sense of these words. But in "Pagan" times the prayers and praises of Deity were chanted. After Christianity became a State religion, the usual or "Pagan" worship, and especially the Mithraic, were proscribed as "witchcraft," and so the terms expressing the music employed, and invocations, became synonymous with bewitching.

A. WILDER, M. D.

LOVEWELL'S FIGHT. (Vol. xxxiii, p. 11.) That tale of Lovewell's Fight was rehearsed to me when a boy of ten by my brother Barnabas, seven years my senior. He added to it the story of Paugus the Indian who was killed on that occa-

sion, and the endeavors of Paugus's sons, years after, to slay the man that killed him.

My ancestor, Thomas Wilder, was an original settler, and purchaser, I think, of Lancaster, Mass. His son Nathaniel was a purchaser of what is now Leominster. The region was called, *Nash-a-wa*, which means, like Mesopotamia, "between two streams."

A. WILDER, M. D.

ROBERT G. INGERSOLL'S CREED. "To love justice, to long for the right, to love mercy, to assist the weak, to forget wrongs and remember benefits — to love the truth, to be sincere, to utter honest words, to love liberty, to wage relentless war against slavery in all its forms, to love wife and child and friend, to make a happy home, to love the beautiful in art, in nature; to cultivate the mind, to be familiar with the mighty thoughts that genius has expressed, the noble deeds of the world, to cultivate courage and cheerfulness, to make others happy, to fill life with the splendor of generous acts, and the warmth of loving words; to discard error, to destroy prejudice, to receive new truths with gladness, to cultivate hope, to see the calm beyond the storm, the dawn beyond the night; to do the best that can be done, and then be resigned — this is the religion of reason, the creed of science. This satisfies the brain and heart."

L'ENVOI OF THE AUTHORS.

BY CAROLYN WELLS.

When the Earth's last book has been printed and the types are twisted and pied,
When the Smallest Maynard has perished, and the Littlest Brown has died,
We shall rest, and, faith, we shall need it, for The Century at best,
Till the Houghtons cease from Mifflin and the Scribners are at rest.
And those that be good shall be Harpers, they shall sit with the Putnam chaps,
They shall write on Doubleday Pages, or an L. C. Page perhaps,
They shall have real Britons to draw from, — Macmillan and Kegan Paul,
They shall wait an age for their statements, and never get tired at all !
And only McClure shall praise us, and only McClurg shall bless ;
And no one shall write for an Agent, and none for a private press.
But each for the joy of the writing, and each in his separate star
Shall write the book as he sees it, for the Dodd of Meads as they are.

— THE BOOKMAN.

THE SEPHER RAZIEL. In answer to PHILANDER, we will say that the book Raziel emanated with or was given to the world by Eleazer of Worms, as an angelic revelation to Noah, while others say to Adam. With its talismans and philtres, its double seal of Solomon, its mystic or occult alphabetical symbols, its figures for the government of evil spirits, and its conjurations by means of the Divine Names, this work constitutes one of the storehouses of mediæval magic, besides being held chiefly responsible for the whole of the practical Kabbalah.

AN ABBREVIATED COURTSHIP.

In the State of Mass. there lived a lass,
 I love to go and N. C.,
 No other Mias. can e'er I Wis.,
 Be half so dear to Me.

R. I. is blue, and her cheeks the hue
 Of shells where waters swash ;
 On her pink-white phiz there Nev. Ariz.
 The least complexion Wash.

La ! could I win the heart of Minn.
 I'd ask for nothing more ;
 But I only dream upon the theme,
 And Conn. it o'er and Ore.

Why is it, pray, I can't Ala.
 This love that makes me Ill. ?
 N. Y., O., Wy. Kan. Nev. Ver' I.
 Propose to her my will ?

I shun the task 'twould be to ask
 This gentle maid to wed ;
 And so, to press My suit, I guess
 Alaska Pa. instead. — BROOKLYN EAGLE

“ Man wisely thinks ten times as often as he wisely acts.”

CORRECTIONS. (Vol. xix, p. 285.) (Vol. xxxiii, p. 11.)
It is somewhat strange that various poems often go the rounds of the press for months, and even years, under other names than the real authors, without correction, but such is the case.

We have received a communication from Walter C. Green, New York city, stating that the poem entitled "Leonie," attributed to "E. A. P." (first reference above), is not by Poe, but by J. Whitcomb Riley, referring to "Handy Book of Literary Curiosities" (p. 765), by Wm. S. Walsh, Phila., 1900.

We have a communication from Henry R. Evans, Washington, D. C., stating that the poem entitled "I am the Master of My Fate," attributed to Dr. J. C. Hoffman, Chicago, Ill. (second reference), is, in his opinion, by the late Ernest Henley, the English poet, and that it will be found in his collection of poems.

We hereby express our thanks to the two correspondents for the corrections. We are here reminded of the following poem, which is opportune:

UNAPPRECIATED.

BY DR. EUGENE LEE CRUTCHFIELD.

With soul attuned to strains celestial,
He sings in notes that echo far
With beauty through this sphere terrestrial,
And upward soar to farthest star.
The world derives glad pleasure from his songs,
But soon forgets to whom the praise belongs.

With eye that sees naught else than beauty
On earth, in sky, upon the deep;
To paint the scene he deems it duty,
That others may his vision keep;
The world for him when dead a stone doth carve
Although alive it suffered him to starve.

Nineteenth Century Prophets.

Compiled by HENRY W. MITCHELL, Melbourne, Austr.

Most people are familiar with the fact that the nineteenth century produced many claimants to Divine Inspiration, but few people are aware how numerous these self-styled prophets were even in one century. The following compilation contains over one hundred persons who have made claims of this kind.

The list does not claim to be complete, but gives all the most important prophets and prophetesses of the last century. The compiler expresses no opinion as to the genuineness or otherwise of these claimants. He only gives a few particulars; of some of them he could write volumes of interesting matter, and of others long and interesting articles. This compilation may prove of interest to the readers of *NOTES AND QUERIES*, and no doubt many of its readers personally knew some of these persons here recorded :

1. Joanna Southcott, born 1750, died, 1814. She wrote and published several remarkable pamphlets; at one time she had over 100,000 followers.

2. 3. Mary Boon and John Ward, the former claiming to be the successor of Joanna Southcott, and the latter, her companion, was called "Zion" Ward, and he wrote several works which were reprinted in 1874.

4. George Turner, a Southcottian, claimed inspiration, and also wrote several small works.

5. William Shaw, a friend of the former; but little is known of him or what he accomplished.

6. John Wroe founded the sect called the Christian Israelites in 1822. He published three volumes and several pamphlets. He died in Melbourne, in 1863.

7. Robert Matthews, calling himself "Matthias," created a great sensation in New York in 1830. He claimed to be God on earth. He disappeared from notice in 1834.

8. Joseph Smith established Mormonism and published a new Bible called the Book of Mormon. He had a very large number of followers, but he was murdered in 1844.

9. Eli Smith of Spafields, London, advertised in the *World* newspaper that he was a prophet sent to warn the world that the day of judgment was near at hand.

10. Madame Krudener, an educated lady of Germany, declared she was a prophetess. She met with success among the nobility, and was much esteemed for her piety.

11. John Nichols Thom, calling himself "Sir William Courtney," declared that he was the Savior of the world. He was shot in a riot in 1838.

12. James J. Strange, about 1846, declared that he was the inspired successor of Joseph Smith (No. 8). He was an eloquent speaker and had numerous followers. He wrote some small works. After his death his followers disappeared.

13. Elias Gove, of Maine, announced himself as the second Christ. He wore a red robe and a white hat. His teachings were orthodox.

14. The Rev. Henry Prince, a clergyman of the Church of Eng., in 1844, claimed to have a divine mission to found a Home of Love. This Home he called "The Agapemone," of which he was Prophet and Priest. He died some three years since.

15. William Miller, a Baptist preacher in 1840, created a tremendous sensation in America by declaring the world would come to an end in 1843. He had scores of thousands of followers. He died in 1848 bitterly lamenting his disappointment.

16. Eliza Farnham, an American, produced some excitement in 1842 by some curious writings in which she formulated what she claimed to be a new theology. She appears to have met with no success.

17. The Rev. Louis Waters, a priest of Switzerland, about 1839, declared that he had a divine mission to convert the Russians and the Chinese to the true faith. He attempted to collect subscriptions for this object, but failed, and was no more heard of.

18. John Kelsey, a Quaker, asserted that he was commissioned by God to convert the Mahommedans. He went to

Turkey and was there imprisoned, and afterwards was sent back to England; he subsequently returned to Turkey, and was again sent home, where he died.

19. In 1822 a prophet (whose name is not known) appeared in Logan county, Kentucky, announcing that he had visions, and that he could converse with angels. He preached that if people lived right they would never die.

20. A person named Payne, about 1827, in America, said that he was inspired to convert the Indians; they, however, refused to listen to him, and he was murdered by them.

21. About the year 1827 also, a prophet appeared in South Carolina. His name has not been given out. He was very wealthy and highly educated, and was said to be a man of deep piety. He declared that his mission was to announce the second coming of Christ speedily.

22. Daniel Milton, a Yorkshire man (England), who is still living, has for many years declared that he is the promised Shiloh (Genesis xlix, 10). He has printed numerous remarkable placards.

23. David Wilson, of Thora, Canada, in the forties, a Quaker, announced his mission. He had many followers, and he built a large temple, and also one or two chapels. He published a volume and some curious pamphlets. He died at an advanced age.

24. Herr Ulich, of Magdeburg, in Prussia, about 1840, called himself an inspired preacher. He was known as the "Friend of Light." He was a man of great talent and a powerful and eloquent preacher.

25. In 1858, a man calling himself the Forty-Ninth Emanuel appeared in London. He published a learned and most remarkable work entitled "Miranda" (Wonderful Things). He declared that he was the reincarnation of Jesus Christ.

26-27. About 1850, the Rev. James D. Scott, a Baptist minister, and the Rev. Thomas L. Harris, a Universalist minister, announced at Mountain Cove, N. Y., that they were the two witnesses mentioned in Revelation (xi, 3). Mr. Scott soon dropped out of the movement, but Mr. Harris, who is still living in California, has published quite a large number of books. He has quite a numerous following.

28. Somewhere in the fifties, an old gentleman whose name was George De la Voye published a large volume in London which was entitled "The Word," and which he claimed to have been written under the inspiration of the Holy Spirit. A splendid photo of the author is the frontispiece to the volume.

29. In 1860, James C. M. Fisher, commonly called "The Nunawaddling Messiah," began his mission in Victoria, Australia. He is still living and has about 100 followers. He has published a catechism and one small pamphlet.

30. In 1861, David Mackay, of Koorringa, South Australia, announced himself as an inspired prophet. He removed to Portland in Victoria, and was well known in Melbourne and Adelaide. He published numerous pamphlets.

31. In 1870, Dr. Cyrus R. Teed, an educated American physician, declared that he was the Messiah under the name Koresh. He has written and published numerous pamphlets, and published several periodicals; the last being "The Flaming Sword," a weekly quarto paper. His following are numbered about 1,000.

32. Levi Stone, of Salisbury in South Australia, published in the seventies a periodical called "The Winter Flower." In this he claimed to be an inspired messenger of Heaven.

33-34. About 1877, Mrs Helen Beeckman, of Illinois, proclaimed herself to be the female Christ. She was joined by the Rev. George J. Schwinfurth, a Methodist clergyman. Mrs. Beeckman died soon after, but Mr. Schwinfurth still continued in the work and has a quite large following.

35. Mr. W. K. Lay, an American, about 1879, wrote a work entitled "Heaven's Argument," and also published a monthly periodical, and in these he declared that he was divinely inspired. He was bitterly opposed by some enemies and his work soon came to end.

36. A prophet named Brown appeared in Nottingham, Eng. He published a small work in which he stated that he was to build a great temple. He failed, however, to collect the requisite funds, and soon disappeared from the public.

37. William Marshall, calling himself the "Watchman on the Walls" (Isaiah lxii, 6), announced his divine mission in America, but soon after disappeared from the public.

38. In California, William Daily, who was known as the "Wild Man from the Mountains," created an excitement by his preaching. He was said to be a pious man, and coming from the mountains he was called a second John the Baptist.

39. The Rev. George O. Barnes, a learned Presbyterian clergyman in Kentucky, resigned his pastorate in the seventies, and claiming a divine revelation he became known as the "Mountain Messiah." He was highly esteemed by all.

40. The Rev. Obadiah Bates, in America, was recognized by many as an inspired prophet. He published some startling prophecies, none of which seemed to come to pass.

41-42. James White, in 1875, announced at Chatham in Kent, that he was a Divine Messenger. He published a large work entitled "The Flying Roll." "Jezreel" was the name which he called himself, and the titlepage of his book bears the monogram "JJJ." He began to build an immense temple, but died and left it incomplete. After his death, his wife, known as "Queen Esther," took up the work to complete it, but she also died, and the vast roofless temple is standing on Chatham Hill. There are a large number of "Jezreelites" at the present time, and nearly 3,000,000 copies of "The Flying Roll" have been sold and distributed. A copy was accepted and duly acknowledged by Queen Alexander.

43. In 1878, David Lazzereti, an Italian, declared that he was Christ returned to earth. He lived near Leghorn, and was known as David the Saint. He created a tremendous sensation, and had about 3,000 followers. The movement was suppressed by the Government.

44. At Oneida, N. Y., The Rev John H. Noyes, a highly gifted writer and preacher, claimed to be an inspired messenger. He wrote numerous books and edited a newspaper, and had a large following.

45-49. At Tacoma, U. S., five prophet-evangelists appeared and attracted great attention. They promulgated some sensational prophecies, but their names were not known.

50. A prophet whose name has not been kept in the background, appeared on the goldfields of Victoria, several years ago, and sold some curious pamphlets of a prophetic trend of thought. He soon disappeared from there and the public

51. About 1880, J. C. Mann of Michigan, claimed to be "The Promised Messenger." He was recognized as a very clever man and a fairly good argumentative writer.

52. Lars Petersen, of Missouri, who was in some way connected with the Mormons, announced himself as a prophet to reform the Mormon religion. He wrote several pamphlets and signed himself "The Mission of Baurak Ale."

53. Henry Emrees, describing himself as "The Servant of God," arose as a prophet in England during the eighties. He predicted the immediate destruction of London, which failed to come to pass, and he retired from public notice.

54. A prophet named A. F. Starr, of Norwich, England, for some twenty years, claimed a prophetic mission. He published several volumes which were highly spoken of by clergymen.

55. Jemima Wilkinson, of New England, U. S., founder of the Society of Universal Friends, claimed to be an inspired prophet, and was for a time remarkably successful.

56. A lady named White, an American, has written some large and extraordinary volumes with curious illustrations. She states that she was an inspired messenger. It is said she visited Australia some years ago, but attracted no attention.

57-62. The names of the following six negroes should be here recorded: Daniel Lyle, E. W. James, Alexander Bodword, Dr. Anderson Rodgers, Susan Talley, and Professor Z. Shavno. Dr. Rodgers published a Negro Bible. These made themselves conspicuous in the Southern United States soon after the civil war and claimed to have had a divine work to perform.

63. Frederick Stutski, who was called "The Harbinger of the Second Advent," established a sect in New York called the "Apostolic Christians."

64. Mason T. Huntsman, designating himself "The Man Christ," has established in New Jersey, U. S., a denomination called "The Church of the Living God." His people are generally known as Angel Dancers. He has a small following.

65. Dr. John S. Wallets, an American prophet, back in the late seventies and early eighties, made quite a sensation by his preaching. He was afterwards murdered by a mob of opponents.

66-67. Joseph Morris and George S. Dove were two men

who seceded from the Mormons, and claiming divine missions they proceeded to set up a church of their own. They published some pamphlets and edited a periodical.

68. A prophet named F. H. Brown, who styled himself "The Mediator," arose a few years ago in the United States.

69. Michael Mills, who was known as "Prince Michael," caused great excitement in Detroit, Michigan, as a prophet. He used "The Flying Roll" (Nos. 41, 42), which he had interpreted in a new light.

70. Great excitement was created in New York by a prophet named Stanofsky, a few years ago, and whose followers were known as The Apostolic Christian Congregation.

71. The Rev. Joseph Schrøder, in America, drew numerous followers to him. He declared that he had a divine mission to revise and correct the Bible.

72. Joab Morris, of Kansas, U. S., was known as the illiterate prophet, because he could neither read nor write. His disciples were called "The True Followers of Christ." He was wonderfully successful in healing the sick.

73. A wealthy Jewish gentleman named Levi, residing in Richmond, Virginia, asserted that he was a prophet of the Almighty. He wore an enormously long beard. After his death a sum equal to £12,000 was found concealed in his house.

74. Mary Ann Girling, during part of the seventies and eighties, caused great attention to be paid to her prophetic ministrations. She founded a new Order of Shakers in England, and had many hundreds of followers. After her death the society disbanded.

75. Mary G. Baker Eddy, the prophetess of Christian Science, wrote and published a book called "Science and Health," of which over 200 editions have been sold. She is still living in Concord, N. H., and is known as "Mother Eddy."

76. Lewis B. Greenslade, of Los Angeles, California, styles himself "Lewis the Light." He has published a few tracts and leaflets.

77. Robert J. Burns, of Colorado, U. S., who styles himself "The Man from Venus," came into notice some five years ago. His mission has never been fully made known. He has pub-

lished several remarkable pamphlets in which he has outlined his system. He claims to be the Teacher and Messenger of the New Dispensation which began on August 20, 1899. He is an educated man and a poet of some ability.

78. J. B. Newbrough, of New York, wrote an immense volume of over 1,000 pages, and published in quarto form, which he entitled "Oahspe" (Earth, Sea and Sky), A New Bible. He died some five years ago. He located his new home in Las Cruces, New Mexico.

79-80. Dr. Poulson and John Parsons, of California, wrote "The Light of the Messiah," in which they claim to be the Reformers of all Religions.

81-84. George Erickson, Mrs. Woodworth, Dr. Smith, and Mr. Bennett were four prophets who some years ago created a tremendous excitement in California, by predicting some terrible calamities. The date fixed upon came without their predictions being fulfilled, and the four prophets disappeared.

85. Mr. Goodnight, in America, was one of a school of prophets who wrote "Visions Given by the Holy Spirit," which were published in a paper in Texas called "The Index."

86-87. Charles B. Thompson and a Mr. Grist, of Philadelphia, Pa., were two prophets who founded a new religion called "The Ecclesia of Israel; The Cyipz or Worshipping Congregation of our Father's Kingdom on Earth." They published a periodical called "The Cyipz Herald."

88. The Rev. L. H. Hill and "Prophet" E. J. Smith, two colored preachers of some ability, made a great stir in Texas, U. S., some two or three years ago, by some sensational predictions.

89. In Paris there is an intelligent gentleman who has publicly announced that he is the "New Messiah."

90. Simon B. Needham, of Macon, Georgia, another colored prophet, claims that he has come to restore all things. He is about 76 years of age.

91. The Rev. F. W. Sandford, of Maine, U. S., has founded a church called "The Holy Ghost and Us Society." He has built a large edifice called the Temple of Truth.

92. Dr. John Alexander Dowie, of Chicago, claims to be the new Elijah. He has about 50,000 followers.

93. John Hoop, of Chicago, declares that he is John the Baptist, the Second. He states that his mission is to expose and denounce Dr. John A. Dowie (No. 92).

94. A lady in Chicago, whose name is not known, has announced herself as a new prophetess. She has numerous followers and has organized a society called "The Spirit Government of Love."

95. Some sensation was created in Brazil a few years ago by a man known as "The Messiah." His movements appear to have been political as well as religious.

96. Miss Lida Nelson, of Indiana, U. S., attracted much attention by announcing herself an inspired prophetess.

97. A Mr. Wood, said to be an Australian, visited Palestine a few years ago, announcing himself as "King Solomon, the Lord's Anointed." He distributed some singular tracts.

98. George W. Salisbury, of Iowa, U. S., declares that he is a prophet especially inspired by the Lord Jesus Christ.

99. In Russia, a man, of venerable appearance, has caused much speculation as to his purposes, by declaring himself a Heaven commissioned prophet. He has already made a large number of converts.

100. Johann Heinrich Schonherr, who called himself "The Paraclete Made Flesh," arose in Konigsberg, Prussia, several years ago. He was conspicuous by wearing an enormous beard. He wrote a book called "The Victory of Divine Revelation."

101. The Very Rev. Archdeacon Ebel was the friend and successor of Johann Heinrich Schonherr (No. 100). He was immensely popular among the titled aristocracy. He was looked upon as the Son of God.

102. In Ohio, U. S., a prophet arose, whose name we cannot obtain, and produced much consternation by proclaiming the speedy coming of Christ and the destruction of the world. He fixed a precise date when these events were to take place, but the time went by without the predictions coming to pass, and he disappeared from view.

103. Theophilus Gum, of Adelaide, Australia, has announced

himself as a reincarnation of King David, and the Harbinger of the Second Advent of Christ. He has published three volumes and several pamphlets.

104. Arthur Bentley Worthington, an American gentleman, now in Australia, is regarded by many as a Divine Messenger. He is a highly educated man, and an eloquent orator. He established a sect called "The Students of Truth." He built a magnificent temple in New Zealand. He has published several very learned volumes and pamphlets, and also a periodical. He has lectured to large audiences in Melbourne, Sydney, and Adelaide. His followers are nearly all of the intelligent class.

105. Peter Armstrong, of Pa., U. S., was a prophet of some renown. He lives at Jonestown, and owned four square miles of land which he dedicated to Almighty God. He laid the foundation of an immense tower. His sudden death a short time ago put an end to his mission. Mr. Armstrong is much admired by the adherent he left behind. They esteemed him as a true prophet of the Lord.

ADDENDA BY THE EDITOR.

1. In the late sixties, there appeared in Philadelphia, Penn., a man named Joseph Thacher Curry, who claimed to be the resurrected prophet Elijah. He found plenty of followers in those days when the "Time Movement" was at its height. He wrote and published a book, in 1868, called "The Voice of Elijah," which contains his Message. The converts were called Elijahites, and Elijah Message Associations were organized in several of the States. Mr. Curry, we believe, died in Georgia.

2. In 1870, a man called Potter Christ declared himself to be "The Messenger of the New Covenant," saying he received the title "Christ" on August 15, 1856, on a voyage to Australia. He published his Message in 1870 at Council Bluffs, Iowa, with his portrait in front in a pamphlet. He set up the Kingdom of Heaven on the banks of the Esdow in Southern California, on September 25, 1857. Redemption was to take place on August 15, 1871. He says he was the "Root of Jesse" and that a literal book was to be delivered to him by the hand of the angel Gabriel. He says he and "his family, seven persons, will enter the chariot of the angel, and be translated with him to where my father, Jesus Abraham, dwells, in yonder Sun, the Celestial Planet."

3. In the early forties, a priest and monk, named Andrew B. Smolnikar, in Baltimore Maryland, and vicinity, made a great excitement as a Messenger of The New Era, commonly called the Millennium. He claimed to be "The Messenger of the Dispensation of the Fullness of Time," (Ephesians i, 10), and that he was "of Illyricum" (Romans xv, 19). He wrote and published many pamphlets, and at least two books, one of which was suppressed (now before us), "Secret Enemies of True Republicanism; Introduction of the Promised New Era of Harmony, Truth and Righteousness." Some of the pamphlets are: "The Great Message," "Epistle to all Nations," "Signs of the Times," "Redemption," "The Reign of Christ and the Republic of Truth," and several more. One of his most able supporters was Rev. S. M. Landis, M. D., of Philadelphia.

4. In the late seventies, Martin Fosdick of Kalamazoo, Mich., appeared as the Apostle of a new church which he called "The Deistarian," and its exponent was a folio paper called "The Rising Sun." The church comprises Deps, Deprels, Polimons, Denzees, and it was claimed to have been introduced into over twenty States. Meetings are denominated "Doktils." New terms are used for the officers, measures, money, etc. The Dating Year is more ancient than the modern Bible and Christian eras. If Pharaoh died B. C. 2143, a Deisterian would say D. Y. 47,858. America was discovered D. Y. 51,492.

3. At Benton Harbor, Michigan, is located the Church of Jerusalem. The exponent of the New Era is "Shiloh's Messenger of Wisdom," edited and published by Mary and Benjamin. No. 1 is dated 14th day of 8th month, First Year of the New Creation. They publish a book entitled "The Star of Bethlehem; The Living Roll of Life." No. 1. The paper is fifty cents a year. Address Mary Purnell, Benton Harbor, Mich. It is a handsome eight-page sheet, printed in blue.

6. In 1869, there was issued, in New York, Part I (of what was designed to be four) of "Manifest Destiny," or a super-structure on "The Rock Basis of the Truth in Christ." The author, whose real name we could not obtain, called himself "Sosiosch," a Zoroastrian word for Savior, or Divine Messenger. He propagated a plan and code for the "Prevalence of Freedom, Unity, and Peace on Earth." This first part elaborates the prophetic history of the present world, and the coming kingdom. The other Parts never appeared, and the author's real name has not come to light.

7. In 1900, in Chicago, Ill., there appeared a quarto sheet of sixteen pages each, entitled "Name on the Sky," printed with blue ink, blue flag with white star in the center, which was the Flag of "The Spirit Government of Love," which was to be the Kingdom Coming, and which was to be set up on earth. The location of the capital was to be a part of Illinois, Michigan, and Indiana. The new city was to be called "Hadden," and this is all mapped out in the "Name on the Sky," with the streets, avenues, boulevards, etc., on a magnificent scale of 150 miles square, or 22,500 square miles. Four issues of the organ were published, promulgated by Charles Wesley Dean, and we note among the regular contributors, as there announced are: Adam, Eve, Noah, Moses, Jesus, Peter, Paul, Mary Magdalene, and others. This Government was to cover the whole world.

8. In 1854, John Thomas, M. D., of Virginia, somewhat startled the people on this continent by the publishing of his work "Anatolia" ("The East" or "Dayspring"), a work that is designed to bring about "The long-expected Deliverance of the Jews by the Messiah," and the establishment of the Kingdom of Israel." His former book, "Elpis Israel," had been read eagerly and the edition exhausted. The people regarded him as a "Great and Shining Light," and the eastern troubles then brewing strengthened his prophesies and "wars and rumors of wars" soon disposed of the edition of "Anatolia."

9. In the early fifties, Mrs. Ellen G. White, wife of Elder James White, claimed to receive many visions by inspiration from God. These have been published in five volumes under the title "Spiritual Gifts," and form part of the faith of the Seventh Day Adventists, who have had their printing plant and business located at Battle Creek, Michigan, since 1855.

THEOSOPHY. Karma. Nos. 3 and 4. 8vo. Thomas Green, 10 Park Road Mansions, Wandsworth Commons, London, S.W., England. A 40-page pamphlet discoursing on Karma from various standpoints. It is an enlightener on this much misunderstood subject. It also contains several pages of aphorisms on Karma that makes readers do their own thinking.

"And I, if I be lifted up from the earth, will draw all unto me."
—Zoroaster.

A PUN — "Did that little star *Al-COR TEL* 'YOU ITS DREAM'?"

QUESTIONS FOR ANSWERS.

" Prove all things ; hold fast to that which is good." — PAUL.

1. As we are required to love our enemies, may we not safely infer that God loves his enemies ? If God loves his enemies, will He punish them more than will be for their good ? Would endless punishment be for the good of any being ?
2. If God hates his enemies, why should we love our enemies ? Are we required to be better than God ? If God loves those only who love Him, in what respect is He better than the sinner ? (Luke vi, 32-33.)
3. As we are forbidden to be overcome of evil, can we safely suppose that God will ever be overcome of evil ? Would not the infliction of endless punishment prove that God *had been* overcome of evil ?
4. If man does wrong in returning evil for evil, would not God do wrong were He to return evil for evil ? Would not the infliction of endless punishment be proof positive that God was returning evil for evil ?
5. Will not an infinitely good God do the best He possibly can for the whole human family ? Would not the infliction of endless punishment be the very worst that God can do for any being in the universe ?
6. As we are commanded to overcome evil with good, may we not safely infer that God will do the same ? Would the infliction of never-ending punishment be overcoming evil with good ?
7. Is God "without variableness or even the shadow of turning" ? If God loves his enemies *now*, will He not *always* love them ? If God will always love His enemies, will He not always seek their good ?
8. Is it just for God to love His enemies, and be "kind to the unthankful and the evil," in the present life ? Would it be unjust for Him to exercise the same love and kindness toward them in the future state ?

9. Would it be merciful in God to inflict endless punishment ? that is, would it be merciful to the sufferer ? Can that be just which is not merciful ? Can that be merciful which is not just ? Do not cruelty and injustice go hand in hand ?

10. Does divine justice demand the infliction of pain from which mercy recoils ? Does the mercy of God require anything which His justice refuses to grant ?

11. Does not mercy plead for the salvation of all mankind ? If any other attribute of Deity pleads for a different result, why should the pleadings of mercy be set aside ?

12. If the demands of the justice of God are opposed to the requirements of His mercy, is He not divided against Himself ? If the requirements of His *mercy* are opposed to the demands of His justice, how can His kingdom stand ? (Mark iii, 24.)

13. If the justice and mercy of God are in any way opposed, do they "keep the unity of the spirit in the bond of peace" ? If divine justice and mercy are opposed in their requirements, can Deity be "a just God and a *Savior*" ? (Isaiah xlv, 21.)

14. If "a God all mercy is a God unjust," would not a God all justice be a God unmerciful ? Is there any such thing in Deity as *unjust mercy* or *unmerciful justice* ? Is there any such principle in Deity as *just cruelty* or *merciful injustice* ?

15. If you had the requisite power, would you not deliver the whole family of man from sin and misery at once ? If you were the final judge of all, would you doom a single soul to endless woe ? Are you more merciful than God who made you ?

16. "Can a woman forget her infant child ?" Is the Creator of human sympathy less benevolent than the creature ? Is a spark more glorious than the flame ?

17. If God *would* save all mankind, but *will not*, is He infinite in goodness ?

18. Did God design universal salvation when He created man ? Will he carry his original design into execution ? If He fails in *one* of His plans, what evidence is there that He will not be defeated in them all ?

19. Is every individual under obligation to be thankful for existence? Will this obligation always continue? Is it possible to be thankful for that which is not, on the whole, a blessing? If any one be rendered interminably wretched, will he still be under obligation to thank God for existence?

20. Would endless existence benefit the Almighty as *the inflictor*? Would it benefit the saints and angels as *spectators*? Would it benefit the sinner as *the sufferer*? If it would not, who would be benefited by it?

21. Can God be glorified by that which gives Him no pleasure? Would the ceaseless agonies of millions of our race afford any pleasure to the Deity? Could any but perfectly evil beings, if there be any such, rejoice in, or be glorified by, the infliction of unending torment?

22. Can the determinate *will* of Deity be contrary to His *pleasure*? If God declares "*the end from the beginning*," can the final destiny of mankind be contrary to His will?

23. Did God *know*, when he created man, that a part of His creatures would be endlessly miserable? If he did *not*, is He infinite in knowledge? If He *did*, did He not *will* such to be their final doom?

24. As Jesus "gave himself a ransom for all" (I Tim. ii, 6), can he ever "see of the travail of his soul and be satisfied" (Isaiah liii, 11), if endless misery be true for any part or portion of mankind (Isaiah xlv, 10)?

25. As Jesus "tasted death for every man" (Heb. ii, 9), can it be true that "the pleasure of the Lord shall prosper in his hand" (Isaiah liii, 11) if, a part are never saved" (Philippians ii, 9-11).

26. Can Jesus be the Savior of any more than he actually saves? Can he be "the Savior of the world" (I John iv, 14), if the world be not actually saved by him?

27. If Jesus be in no sense the Savior of unbelievers, why are unbelievers called upon to believe in him as their Savior? If believers are not called upon to believe in Jesus as their Savior, what are they to believe?

28. Must not the thing to be believed be true *before* it is believed ? and must it not continue to be true, whether it be believed or not believed ? Can faith create any truth ? or unbelief destroy it ?

29. "What if some did not believe ? Shall their unbelief make the faith [or promise] of God of none effect ?" (Romans iii, 3.) Is it true, that "God hath concluded all in unbelief, that he might have mercy on all ?" (Romans ix, 32.)

30. Can God be *especially* the Savior of them who believe, unless he be *actually* the Savior of all ? (I Tim. iv, 10.) Is it not true *now*, as it was in the days of Paul, that those who trust in the living God as *the Savior of all men*, labor and *suffer* reproach ?

31. Is "faith the substance of things hoped for" ? (Heb. xi, 1.) Do you *hope for* the doctrine of endless misery ? If endless misery be not a thing *hoped for*, can it form any part of the Christian *faith* ?

32. Do you pray for the salvation of all men ? Do you pray *in faith*, nothing doubting ? Are you aware that "whatsoever is not of faith is *sin* ?

33. Would God require us to pray for all men, and to pray in faith, unless He "will have all men to be saved" ? (I Tim. ii, 4.) If you believe endless woe to be an item of the truth of God, why should you desire and pray that it may prove false ?

34. Do the righteous desire the salvation of all mankind ? Is it true that "the desire of the righteous shall be granted ?" (Prov. x, 24.)

35. If "whoso offereth praise glorifieth God" (Psalm i, 23), can he be glorified by those who *cannot* praise Him ? If any one be rendered endlessly miserable, will it be possible for such a one to praise God ?

36. Do you believe that endless punishment would, in any sense, redound to the glory of God ? If yea, can you "*rejoice in hope* of the glory of God" ? (Rom. v, 2.) If nay, should not the doctrine of endless woe be blotted from your creed ?

37. Would not the salvation of three-fourths of mankind glorify God more than the salvation of one-half? Can you heartily join the angelic hosts in singing "*Glory to God in the highest*" without believing in the salvation of the whole family of man?

38. Is endless misery embraced in the message of "good tidings of great joy which shall be to all people"? (Luke ii, 10.) If not, has that doctrine any part or lot in the Gospel of Jesus?

39. Is it *certain* that all who are now alive, or yet to be born, will not be doomed to endless woe? If faith or good works, or both, be essential to the happiness of a future life, can it be *certain* that any of our race will enter that happy state, inasmuch as it is *not* certain that any one will continue faithful and obedient unto death.

40. If Christianity does not teach a *certainty* in relation to the future destiny of any soul of our race, is it not properly a system of *chance*? What better is *chance* than *Atheism*?

41. Is not the goodness of God co-extensive and co-eternal with His Wisdom and power? As the wisdom of God can never change to folly, nor His power to weakness, will His goodness ever change to hatred? Can Deity be universally and eternally good, if endless woe be true for a single soul?

42. Is it true that the tender mercies of the Lord are over all His works? (Psalm cxlv, 9.) Will not His tender mercies be *always* over all His works? If endless misery be true for any of our race, in what respect are the tender mercies of the Lord different from the tender mercies of the wicked?

43. If "the goodness of God leadeth to repentance," are not the *impenitent* the objects of His goodness?

44. Can any one be a Christian who affirms, that if he believed in the *certain* salvation of all mankind, he would neither worship God, nor obey the precepts of His heavenly law.

A. C. T.

"God being the source of all good, cannot be the source of evil."

THE SPORTIVE CONJUNCTION. Good authors will ever sport with the conjunction as with other parts of speech, as the author of the "Diversions of Purley" has ingeniously exemplified in a line from "The Sad Shepherd" :

" *As* soft he sigh'd *lest* men might hear him.
And soft he sigh'd *that* men might not hear him.
And soft he sigh'd *else* men might hear him.
Unless he sigh'd soft men might hear him.
But that he sigh'd soft men might hear him.
Without he sigh'd soft men might hear him.
Save that he sigh'd soft men might hear him.
Except he sigh'd soft men might hear him.
Outcept he sigh'd soft men might hear him.
Out-take he sigh'd soft men might hear him.
If that he sigh'd *not* soft men might hear him.
And an he sigh'd *not* soft men might hear him.
Set that he sigh'd soft men might hear him.
Put case he sigh'd *not* soft men might hear him.
Be it he sigh'd *not* soft men might hear him."

ABBY BARTHELEMY'S THEORY OF EVOLUTION. "Imagine a circle, a sort of wheel, the circumference of which, twenty-eight times larger than the Earth, contains an immense body of fire in its cavity. From the nave, the diameter of which is equal to that of the Earth, torrents of light are continually escaping that illuminate our world. Such is the idea we may form of the Sun. We may obtain one of the Moon by supposing its circumference nine times larger than that of our globe. The igneous particles which arise from the Earth fly off in the day, and collect in a single point in the heavens to form the Sun; in the night they collect in several points, and are converted into stars. But as these exhalations are quickly consumed, they are perpetually renewed to procure us every day a new Sun, and every night new stars. Nay, it has sometimes happened, that for want of aliment the Sun has not been lighted for a whole month. It is for this reason that the Sun is obliged to turn round the Earth, for if it were stationary, it would soon expend the vapors by which it is maintained." — *Anacharsis*, Vol. III, p. 177.

" *At the very point where physiology ends psychology begins.*"
 — EDWARD COX.

QUESTIONS.

1. Can any reader give the address of either Leon or Harriet Lewis, both of whom, twenty or thirty years ago, wrote many popular books, similar to those of Figuiet, and Verne? The querist is in search of a copy of their work, "The Earth as the Key to the Universe, or an Exposition of the Relations of the Local and Transient to the Universal and Eternal." 8vo, illustrated, cloth or sheep bound.

H. H. T.

2. Who is the author of "A thousand volumes in a thousand tongues enshrine the lesson of experience"?

D. M. DRURY, Brooklyn, N. Y.

3. What is the strange formula in mathematics known as the "Mysterious Equation" of Oken? The formula is referred to by a Dr. Carus of Dresden as one of the "Highest Eternal Mystery?"

PHILOMATH.

4. The New York *Tribune* is credited in saying that the last poem written by Edgar Allan Poe was "Annabel Lee." The querist would like light on this from some of Poe's biographers.

L. A. W.

5. Can any reader give an outline of P. B. Randolph's book entitled "The Wonderful Story of Ravalette; or the Rosicrucian's Story," published some forty or fifty years ago? Who was Ravalette?

I. B. DEWEY.

6. What are some of the periods of time assigned to the Earth, by writers during the past fifty years, as being inhabited by man?

ENQUIRER.

7. During the last few years, while I have been a subscriber to your monthly, I note that you have often referred to, or quoted from, certain books, namely, "Book of Enoch," "Book of Jasher," etc., and others as apocryphal. An examination of "The Apocrypha," at the end of the Old Testament, does not disclose the books mentioned. Where are such found and how many are there?

J. Q. D.

8. What were the traditional names of certain Fellowcrafts of the Hiram Legend? I think you once published them, but my early volumes are lost.

A LEWIS.

QUESTIONS.

1. What, and where located, is the "Order of the Elamites?" I recently heard a person speak of the Order, and that a man called "Cyrus" was the hierophant. Is this Cyrus R. Teel of Chicago?
A MASON.

2. When did Sun worship prevail, and how comes it now that so little is known about it, at least here in the West?
ASTOR.

3. Many years ago, when I was a young man, we had a book called "The English Cratylus," a work on language, grammar, and composition, etc. I recollect that the appendix contained specimens of the English language in its transition state. Can a copy be obtained at a moderate price, or better still, can you get a copy and then print in your magazine the articles I cite so we all can have them for comparison?
JONATHAN.

4. What does Sir Thomas Browne mean, in his "Religio Medici" (Part II, ¶ III), where he has the following:

"What a Batrachomyomachia and hot skirmish is betwixt S. and T. in Lucian! How do grammarians hack and slash for the genitive case in Jupiter! How do they break their own pates to salve that in Lucian!"
ANDREW.

5. I am told that Prof. R. A. Proctor rejected the Nebular Hypothesis, and that he argued that all comets will in due time become planets with nearly circular orbits. In which of his works is his views elaborated?
CAPELLA.

6. From whom did John the Baptizer quote the phrase, "He must increase, but I, decrease"? (John iii, 30.)
STUDENT.

7. The Christian Bishop Synesius, addressing the Supreme God, says: "Thou art Father, Thou art Mother, Thou art Male, Thou art Female?" Why do modern Christians object to the words "Our Father-Mother God," in the Lord's Prayer?
CHURCH-GOER.

8. Will some Greek scholar explain the formation, arrangement, and name of each of the letters, Gamma, Di-gamma, and Vau, in the Greek alphabet?
G.

The New Letter for "th"

The new letter "dh" to represent "th" and to stand singly for "the" is used in this article in giving an account of it. It had been noticed for some time that th occurred very frequently on dh printed page, and a closer investigation resulted in showing that it amounted to a twenty-fifth part or for both letters 8 per cent of dh composed type—that on dh average "th" occurred once to every five or eight words. Now dh, as compared with dh regular letters, is dh eighth in point of frequency, or, to express it in another way, "th" occurs as often as dh eight letters, b, g, v, j, k, q, x, z combined.

Since "dh" will represent a sound in dh language which has no specific character, and a sound uniformly served by "th," a fusion of dh two letters makes an ideal independent sound, and dh simple fact of joining dh two letters not only enables a saving of 4 per cent in typesetting but simplifies and improves dh language and contributes a favor to dh cause of filology.

Then, too, "dh" standing singly as a word in place of "the" (which occurs once to 12 or 15 words and absorbs nearly a half of dh service of "th") will save an additional 2 per cent in type composition, besides an appreciable amount of space in dh letter e.

Away back in dh early history of language dh Hebrews, or, rather, dh Phoenicians, had a letter which dh Greeks made over into "th" (theta) upon their adoption of dh alphabet, and by good rights dh Romans should have maintained it when they borrowed dh alphabet from dh Greeks. Later dh Anglo Saxons, perceiving dh need of a "th" letter, borrowed a symbol of a neighboring language, which probably would have been preserved in English to this day had not dh Norman-French conquered and overpowered English authority.

But this is neither here nor there, neither does dh making of this new letter enter much into dh history of dh past. It is simply a business proposition for putting up type in a shorter space of time. Its advent may mean dh overthrow of x, whose place it has been assigned on dh typesetting machine, but that will not be a great loss. X can be inserted by hand, as it occurs barely eight times per 1000 words, or it may, since it is a wordless letter, a duplicate of cs, be discarded altogether, dh same as &, dh duplicate of "and" was about a century ago. In dh eye of etymology x is a wreck—an outcast; for, being dh Greek "chi," as in "Xristus" (Christ), it now shambles for dh Greek "Ksi"—Alexander.

Note: Four hundred words—dh for "th" 86 times—dh for "the" 30 times—cs for x three times.

ROBERT W. MASON.

692 Eighth avenue, New York, Oct. 120.

BOOKS RECEIVED.

A CELESTIAL MESSAGE. A Relation of the Observations and Experiences of a Philosopher and Poet in the Spirit World. Recorded by Erastus C. Gaffield. Private edition. Lee and Shepard. Boston, 1902. 12mo. pp. 132. Cloth.

This book is reverently dedicated to The Spirit World, gladly acknowledging that the message that it contains was received from one of its philosophers and poets, twenty years ago with us in material form, now in the fifth sphere, still laboring for the promotion of the cause of truth and righteousness among men.

MY LITERARY ZOO. By Kate Sanborn, (author of several books). Published by D. Appleton & Co., 72 Fifth Ave., New York City. 12mo. Contents: Everybody's Pets; Devoted to Dogs; Cats; and All Sorts. Cloth, pp. 150; price, 50 cents.

THE MAN WHO PLEASES AND THE WOMAN WHO CHARMS. By John A. Cone. Hinds and Noble, publishers, 31-35 West 15th St., New York City. 12mo. Cloth, pp. 132. Price, 75 cts. Partial Contents: Art of Conversation; Good English; Compliment of Attention; The Voice; Good Manners; Personal Peculiarities; The Optimist; Suggestious from Many Sources.

EL GRAN GALEOTO. A drama in three acts, and in verse, preceded by a dialogue in prose. By Jose Echegaray. Edited with introduction and notes by Aurelio M. Espinosa, Ph. B. Prof. of Romance Languages in the University of New Mexico. Published by C. C. Koehler & Co. Boston, 1903. Red Cloth, 12mo., pp. 196. In Spanish; portrait of the author.

Books for Sale.

THE APOCATASTASIS. Progress Backward. A New "Tract for The Times." By the Author [L. Marsh]. Burlington, Vt. 1854. Published by Chauncey Goodrich. 8vo; paper cover, pp. 204. Price, 60 cent, by mail, postpaid. Partial contents: The Stars, The Gods, Fascination, Manifestations, Necromancy, Elysium, Dæmonpathy, Dogmata, Vaticinating Waters, etc.

PYTHAGOREAN TRIANGLE. By Rev. George Oliver. The Science of Numbers. Cloth, octavo, pp. 237. Every esoteric Mason should possess this book and inform himself on the significance of numbers in Masonry. Price, by mail, postpaid, 80 cents.

BALANCE OF PHYSICS. The Square of the Circle, and the Earth's True Solar and Lunar Distances, discovered and demonstrated. By Edward Dingle. London, 1885. Price, 40 cents, by mail, postpaid.

HISTORIC MAGAZINE.

AND

NOTES AND QUERIES

MANCHESTER, N. H.

S. C. GOULD,

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No. 3.

"The force of Genius is the force of Gender, and both Destiny."

Ancient America Described in Oahspe.

(THE BOOK OF GOD, CHAPTER XXV.)

1. These, then, were the principal kings of that day: Lanoughl, king of Eboostakgan, a city of tens of thousands, in the valley of Aragaiyistan. Lanoughl was the son of Toogaogahaha, who was the son of Evilphraiganakuwuonpan, who was the son of Oyoyughstuhaipawehaha, and who built the canal (oseowa) of Papaeunugheutowa, which extended from the sea of Hoola'hoola'pan (Lake Superior) to the plains of Aigonquehanelachahoba (Texas), near the sea of Sociapan, where dwelt Heothahahoga, king of kings, whose temple was roofed with copper and silver. Of ten thousand boats (canoes) was the canal, extending along, carrying copper and silver from the north regions to the cities of the valley of Hapembapanpan, and to the cities of the mountains of Oaramgallachacha, and to Ghiee, home of Honga the first, the mightiest of red men.

2. Next in power to Lanoughi was Tee-see-gam-ba-o-rakaxax, king of the city of Chusanimbapan, in the plains of Erezeheogammas (Central America), with twelve tributary cities extend-

ing along the river Akaistaazachahaustomakmak, to the mountains of Nefsaiddawotchachaeengamma.

3. And the third king in power was Chiawassaibakanalsizhoo, of the city of Inuistahohacromcromahoesuthaha, and to him were tributary seven and twenty cities and their kings.

4. Chiawassaibakanalsizhoo was the son of Tenehamgamerall-huchsukhaistomaipowwassaa, who was the son of Thusaigangan-enosatamakka, who built the great east canal, the Oseowagal-laxacola, in the rich valley of Tiedaswonoghassie, and through the land of Seganoegalyalyuciahomaahomhom [most likely Louisiana and Mississippi — Ed.], where dwelt the large men and women, the Ongewahapackaka-ganganecolabazkoaxax.

5. The fourth great king of Guatamma was Hooagalomarakka-danapanwowwow, king of the city of Itussakegollahamganseocolabah, which had seventeen tributary cities of tens of thousands of people. And his kingdom extended from sea to sea in the Middle Kingdom (Panama). Here was the temple of Giloff, with a thousand columns of polished mahogany [Pharsak — Ed.], and with a dome of copper and silver. And within Giloff dwelt the Osheowera, the Oracle of the Creator, for two thousand years.

6. The fifth great king was Penambatta, king of the city of Liscararzakyatasagangan, on the High Heogula Ophat (Tennessee), with thirty tributary cities of tens of thousands of inhabitants. Here was situate the school and college of great learning, the Ahazahohoputan, where were taught tens of thousand of students. Penambatta was learned, and had traveled far, devoting his life to imparting knowledge. He had six thousand attendants, besides six hundred and forty officers.

7. The sixth great king was Hoajab, son of Teutsangtusic-gammooghsapanpan, founder of the kilns of Wooboohakkuk. Hoajab's capital city was Farejonkahomah, with thirty-three tributary cities, of tens of thousands of inhabitants, of the plains of He'gow (Southeastern Ohio).

8. The seventh great king was Hiroughskahogamsoghtabakbak and his capital city was Hoesughsoosiamcholabonganeobanz-, hohhahbah, situate in the plains of Messogowanchoola [Indiana and North Ohio and Pennsylvania — Ed.], and extending eastward to the mountains of Gonzhoowassicmachababdohuyapia-sondrythoajaj, including the valleys of the river Onepagassath-

alalanganchoochoo, even to the sea, Poerthawowitcheothonacal-clachaxzhloschistacombia (Lake Erie). Hiro had forty and seven tributary cities of tens of thousands of inhabitants.

9. Betwixt the great kings and their great capitals were a thousand canals, crossing the country in every way, from east to west and from north to south, so that the seas of the north were connected with the seas of the south. In canoes the people traveled and carried the productions of the land in every way. Besides the canals mentioned, there were seven other great canals, named after the kings who built them, and they extended across the plains in many directions, but chiefly east and west.

10. These were: Oosgaloomaigovolobanazhooegollopan, and Halagazhapanpanegoochoo, and Fillioistagovonchobiassoso, and Anetiabolalchooesanggomacoaloabonbakkak, and Ehabadan-gonzhooportalicha-boggasa-megitcheeppapa, and Onepapollagas-sayamganshuniatedoegonachoogangitiavatoosomchooibalgadad and Hachooalagobwotchachabakaraxexganhammazhooelapanpan.

11. In those days the king and men put their hearts to work building canals and finding places and roadways for them, and herein laid the great glory and honor of man at that time.

12. And God (Gitchee) perceiving the virtue and wisdom of men, sent his angels to teach men the mystery of canal-making; to teach men to compound clay with lime and sand, to hold water; to teach men to find the gau, the level and the force of water. The angels also taught men to make pots and kettles; to burn the clay in suitable shapes; to find copper ore and silver ore, and gold and lead for the floors of the oracle chambers, clean and white shining, suitable for angels.

13. And they taught men how to soften copper like dough; how to harden copper like flint rock, for axes and mattocks for building canals; taught men how to work the ore in the fire and melt it; and how to make lead into sheets like cloth.

14. Taught men to till the soil and grow wheat and corn; taught the women how to grind it and make bread. Taught the hunters how to slay the lion, and the tiger and the mastodon, the Hogawatha, "the rooting animal of wisdom."

15. Besides all these inhabited regions there lay another country to the far west, fifty days' journey, the land of Goeshallobok

[Utah — Ed.], a place of sand and salt, and hot, boiling waters. And this region was a twenty days' journey broad, east and west, and fifty days' journey broad, north and south.

16. In the High North lay the kingdom of Olegalla, the land of giants, the place of yellow rocks and high spouting waters. Olegalla it was who gave away his kingdom, the great city of Powafuchawowitchahavagganeabba, with the four and twenty tributary cities spread along the valley of Anemoosagoochakak-fuela [Yellowstone Valley — Ed.]; gave his kingdom to his queen Minneganewashaka, with the yellow hair, long, hanging down. And the queen built temples, two hundred and seventy, and two adjacent to the spouting waters, where her people went every morning at sunrise, singing praises to Gitchee, Monihee, the Creator.

17. South of Olegalla lay the kingdom of Onewagga, around about the sea of Ghusamangaobe hassahgana-wowitchee [The Salt Lake — Ed.], in the valley of Mauegobah, which is to say "Consecrated Place of the Voice," a kingdom of forty cities. Here reigned for twenty generations the line of kings called Wineohgushagusha, most holy and wise, full of manliness and strong limbed. On the eastward of the lake lay the Woohoo-taughnee; the ground of games and tournaments, where came tens of thousands every autumn to exhibit their strength, with horses and oxen, and running and leaping, running races with the trained aegamma [deer — Ed.]. And to the strongest and the swiftest, the king gave prizes of handsome damsels, with straight limbs and shapely necks, proud, who love to be awarded handsome, mighty husbands.

18. Next south lay the kingdom dom Himallawowoaganapapa, rich in legends of the people who lived here before the flood; a kingdom of seventy cities and six great canals coursing east and west, and north and south, from the Ghiee Mountain, in the east, to the west mountain, the Yublahahcolaesavaganawakka, the place of the king of bears, the Eeughohabakax (grizzly). And to the south to the Middle Kingdom on the deserts of Geobiahaganeganehwoh, where the rivers empty not into the sea, but sink in the sand, the Sonagallakaxax, creating prickly Thuazhoogallakhoomma, shaped like a pear.

"Behold! God has no ideas like you, and His ways of acting are not like yours."—Isaiah lv, 8-9. (Rev. Dr. Isidor Kalisch.)

TWO POEMS BY MARY BAKER G. EDDY. The two poems, "The Old Man of the Mountain" and "The Valley Cemetery," on pages 64 and 65 of this number, N. AND Q., are by Mary Baker G. Eddy, the founder of Christian Science, who resides at Concord, N. H. The poems were written in the late forties, and were published in a New Hampshire presentation volume in the early fifties, over her then name, Mary M. Glover.

"ROUND THE BLOCK." An American novel, by an anonymous author, illustrated, published by D. Appleton & Company, New York, 1864. Cloth, octavo, pp. 468. An editorial copy of this book came into the possession of the editor of N. AND Q., in 1864, when he was a reporter and book-reviewer on the *Daily and Weekly American*, Manchester, N. H. After reading and reviewing the book, it was loaned to some one, and later on it was forgotten to whom it was loaned. The owner, during the time since, had never found the loaned copy nor has he seen a copy of the book. On February 1, 1905, over forty years since it was published, his eye happened to fall on to the title "Round the Block," in a neighbor's library, and after stating the history of it to the owner, the editor came into possession of the copy on exchange. The anonymous author was John Bell Bouton, who died November 18, 1902, at Cambridge, Mass. He was the son of Rev. Dr. Nathaniel Bouton, of Concord, N. H.

PLAY UPON WORDS. One of the best play upon words, that amuses those who will be amused, is the following :

— Pir —
 — un —
 — vent —
 — vient —
 — venir —
 — d'un —

Un soupir vient souvent d'un souvenir.

The Floral Marriage.

My Dear John Quill : Glorious news ! Ring the Blue Bells ! Sound the Trumpet Flowers ! Sweet William and Polly Anthus were married yesterday afternoon at Four o'Clock. And oh ! such a host as came to the wedding. Old Leander and Mother Wort borrowed Venus' Car, and set out together, but as they were passing through Dogwood they upset, and the Colt's-foot being lamed they tried to borrow Sorrel of the Wood family. Not succeeding in this, they Came—a-mile on foot, and looked very much wilted when they arrived. Dan DeLion made his appearance with sweet Lady Mary, and soon after came Creeping Jenny clinging to a Ragged Sailor. Old Mistletoe, complaining as usual of his corns, was kindly assisted by Bouncing Betty, who makes herself at home everywhere. And little Jessie Mine with Running Rose, these inseparable companions, came hand in hand, followed by Robin Runaway, who was too bashful to speak to them. Then there was a whole troop of Old Maid Pinks and Bachelor's Buttons, and who, to say the least, looked very blooming, considering their age. And last of all, with very modest looks, came Johnny Jumpup, and his little blue eyed sister, Violet.

Old Monks' Head performed the ceremony ; and afterwards we had a great supper. There were Sweet Peas and Sugar Leaves and honey dew in King's-Cups set all around the table, and great dishes of Pollen where every one could eat to his heart's content. Dan DeLion, who is very fond of Pollen, ate so fast that he got more on his face than he got in his mouth, and when he was judged to kiss Lady Mary as a forfeit, he got it all on her new green dress. She very indignantly turned to Johnny Jumpup, who, it is well known, is the Lady's Delight, and said, "Jump up and kiss me," which he did with the greatest pleasure, although he is in no wise unfaithful to Viola Tricolor, whom he considers the same as himself.

Finally, we had a grand dance to the music of the Canterbury Bell ringers, who are said to equal the Swiss. Old Leander and Mother Wort, who had got very much excited drinking the juice of the Maderia Vine, went down center all in a breeze, when they both fell upon Mistletoe, who cried out with pain. At this the company seized upon some Golden Rods and drove them out at once, together with a Thistle, who had been very pointed in her remarks.

Harmony being restored, they danced till the Ladies' Slip-

pers were worn out, when they took *leaf*. Heigh ho! how we flowers did enjoy ourselves. How I wish you could have been here, Dear John. Do you love me as much as ever? I hope you do, for then you will come back soon, and I shall not waste my sweetness on the desert air. Meanwhile, Forget-me-not.

Ever thine, MARY GOLD.

ZOILISM. Bring candid eyes unto the perusal of men's works, and let not Zoilism or detraction blast well intended labors. He that endureth no faults in men's writings must only read his own, wherein for the most part all appeareth white. Quotation mistakes, inadvertency, expedition, and human lapses, may make not only moles but warts in learned authors, who, notwithstanding being judged by the capital matter, admit not of disparagement. I should unwillingly affirm that Cicero was but slightly versed in Homer, because in his work "De Gloria," he ascribes those verses unto Ajax which were delivered by Hector. What if Plautus in the account of Hercules mistaketh nativity for conception? Who would have mean thoughts of Apollinaris Sidonius, who seems to mistake the river Tigris for Euphrates? and though a goog historian and learned bishop of Auvergne had the misfortune to be out in the story of David, waking mention of him when the ark was sent back by the Philistines upon a cart; which was before his time. Though I have no great opinion of Machiavel's learning, yet I shall not presently say, that he was but a novice in Roman history, because he was mistaken in placing Commodus after the emperor Servus. — "Christian Morals," Part Second, II, *Sir Thomas Browne*.

BALAAAM A MAGICIAN. Origen speaks of Balaam as being famous for his skill in magic, and the use of noxious incantations. — *In Num. Hom. xiii.*

The Targumist identifies him with Laban the Armean, and says that he became foolish by reason of the greatness of his wisdom; that the place of his residence was in Padan, which is Pethor, so named from his name as an interpreter of dreams, and this city was built in Aram on the Euphrates. — *Jonathan ben Ussiel, Num. xxii, 5.*

PHON-ETI-SHUNS. A native Russian, of dark complexion, as was the fashion, in that nation, carried a falchion, and by profession, an eclectic physician; and before crossing the ocean, he trimmed himself with torchon, having a suspicion that he might meet a Venetian, whom he desired to "shun."

Legend of Abraham.

The Jewish legend respecting Abraham's contempt of idolatry and his sentence to be burned alive is as follows : Terah, the father of Abraham, was an idolater, and as he went one day on a journey, he appointed Abraham to sell his idols in his stead. As often as a purchaser came, Abraham inquired his age, and when the buyer replied, "I am fifty, or sixty years old," he said. "Woe to the man of sixty who would worship the work of a day!" so that the buyer went away ashamed.

"One day a woman came with a bowl of fine flour, and said, 'Set it before them;' but he took a staff and broke all the idols in pieces, and placed the staff in the hands of the largest of them. When Terah returned, he inquired, 'Who has done this?' Abraham said, 'Why should I deny it? There was a woman here with a bowl of fine flour, and she directed me to set it before them. When I did so, every one of them would have eaten first; then arose the tallest, and demolished them all with the staff.'

Terah said, 'What fable art thou telling me? Have they any understanding?'

Abraham replied, 'Do not thy ears hear what thy lips utter?'

Whereupon Terah took him and delivered him to Nimrod, who said to Abraham, 'Let us worship the fire!'

Abraham said, 'Rather the water that quenches the fire?'

Nimrod said, 'Well, the water.'

Abraham said, 'Rather the cloud which carries the water.'

Nimrod said, 'Well, the cloud.'

Abraham said, 'Rather the wind that scatters the cloud.'

Nimrod said, 'Well, the wind.'

Abraham said, 'Rather man, for he endures the wind.'

'Thou art a babbler,' said the King, 'I worship the fire and will cast thee into it. May the God whom thou adorest deliver thee thence!'

And Abraham was thrown into a heated furnace, but was saved."

KNEELING. BY ALGERNON CHARLES SWINBURNE.

"O lips that the live blood faints on, the leavings of racks and rods!
 O ghastly glories of saints, dead limbs of gibbeted gods!
 Though all men abase them before you in spirit, and all knees bend;
 I kneel not, neither adore you, but standing look to the end."

Paragraphs. Quotations.

"Mankind who scarce agree in anything else, have always vied to keep the laurels fresh on Homer's brow."—*Macpherson's Iliad*.

"There shall be another Ark, bearing the elect heroes, and steered by another pilot; there shall also be other wars, and the great Achilles shall again be sent to Troy."—*Virgil*.

"I see nothing in them (examples of friendship) but possibilities, nor anything in the heroic examples of Damon and Pythias, Achilles and Patroclus, which methinks upon some grounds I could not perform within the narrow compass of myself."—*Sir Thomas Browne*.

"To see ourselves again we need not look for Plato's year. Every man is not only himself; there have been many Diogeneses, and as many Timons, though but few of each name; men are lived over again; the world is now as it was in ages past; there were some then, but there hath been some one since that parallels him, and is 'as it were his revived self.'"—*Sir Thomas Browne*.

"Her Prayres and Amen be a charm and a curse; her contemplations and soule's delight bee other men's mischiefe; her portion and sutors be her soule and a succubus; her highest adorations be yew trees, dampish churchyards, and a fayre moonlight; her best preservatives be old numbers and mightie Tetragrammaton."—*Stephens' "Characters."*

"The philosophy of language does not, in strict propriety, allow us to compare the superlative degree; yet that expression in the Psalms, 'the most highest' () has been very much admired. St. Paul also takes a similar liberty, 'Unto me, who am less than the least of all the saints, is the grace given,' etc. (Eph. iii, 8). The Greek *elachistotero*, according to Erasmus and Menochius, is a comparative formed of the superlative; as if he should say, the lowest of the low. *Comparativus ex superlativo formatus, quasi dicat, infimiori*—Eras. Annot. in loc. Ed. 1538. If Erasmus and the ancient grammarians thus allow us to compare the superlative; if the Most Highest be unexceptionable; to say, *most lowest*, is just as proper as the lowest of the low."—*The English Cratylus*, p. 40.

QUESTIONS AND ANSWERS.

PERIODS OF TIME. (Vol. XXIII, p. 47.) In answer to our questioner **ENQUIRER** we will say that there are several periods assigned for the habitation of man on this earth ; but the space for discussion is limited in a monthly of this size. Therefore we will only give some titles of books to read on this subject.

Oahspe. The New Bible in the Words of Jehovih and His Angel Ambassadors. A sacred history of the dominions of the higher and lower heavens on the earth for the past 24,000 years, being from the submersion of the continent of Pan in the Indian Ocean, commonly called the flood or deluge, to the Kosmon Era. Also a brief history of the preceding 45,000 years (1848). Here is a period of 69,000 years down to 1848 for *Anno Mundi*.

Pre-Adamite Man ; Demonstrating the existence of the Human Race upon this Earth 100,000 years ago. By Paschal Beverley Randolph. Boston, 1869. (Fourth edition.)

"When the gude Laird was making Adam, even then the clan Grant were as thick and numerous as the heather on yon hills." — *Bailie Grant*.

I need not ask thee if that hand, when armed,
Has any Roman soldier mauled or knuckled ;
For thou wert dead, and buried, and embalmed,
Ere Romulus or Remus had been suckled.

Antiquity appears to have begun

Long after thy primeval race was run. — **HORACE SMITH.**

Adamites and Preadamites. A Popular Discussion Concerning the Remote Representatives of the Human Species and their Relations to the Biblical Adam. By Alexander Winchell, Professor of Geology and Zoology in Syracuse University. Syracuse, 1878.

Prof. Winchell, on page 52, makes the period, Adam to Christ at least 12,509 years, and then he adds 1878 years, and makes the period from Adam to the time of his book 14,387 years.

Dr. Edward Vaughan Kenealy, in his work "The Book of God ; the Apocalypse of Adam-Oannes," London, published

about 1862, assigns at least 9,600 years to man. He makes 2,400 before Adam, ruled by 24 Ancients, and 7,200 years since Adam. This last period he divides into twelve parts of 600 years each. At the beginning of these lesser periods he believes twelve divinely-appointed Messengers have been sent to this earth and that each established a religion, adapted to the conditions and wants of the times. These Messengers he gives as follows :

1. Adam-Oannes. 2. Enoch, the Initiator. 3. Fo, or Fo-hi.
4. Brigoo. 5. Zaratusht (Zoroaster). 6. Thoth (Hermes).
7. Amosis. 8. Elijah (Lao-Tseu). 9. Jesus. 10. Ahmed, or Mohammed. 11. Chengiz-Khan (Prester John). 12. This Messenger is thought to be on earth now bearing the name *M'hhiydha*.

LONG WORDS. The Singalese language stands in the front rank of all spoken tongues, so far as names of places are concerned, for its long words. In the Veyaloowa district there is a village named "Galliappoconduracirrhacoomhera."

There is another hamlet but a few miles from the above that is called "Keenlcollagollepoodama."

Other names also appear as "Ousekllapoodamakanda," and "Boodoogeykondegamowa."

The Dutch are blessed with long names. Here is one found in the Boston *Transcript*, July 23, 1898, with pronunciation. It is said to be the name of the Sultan of Djocjokata. King William invested this ruler with the dignity of "Commander of the Order of the Lion of the Netherlands."

"Hamankobowonosonopatingatogongabgurrackmansaydinpan-otogomode."

(Ha-man-ko-bo-won-os-en-o-pa-ting-a-to-gon-gab-gur-rack-man-say-din-pan-o-to-go-mode.)

"I am tired of seeing all the flowers at weddings and funerals. We need a few in between. Maybe a few flowers put into the hand when it was warm, instead of when icy cold, might have kept the hands warm a little longer. Anyway, it would have made the heart that had cease to beat a little lighter."

Progressive Alliteration.

An appeal abroad against absolutism, and beseeching benevolent benefactors betimes, bewailing blundering churls, called caratakers, careless, case hardened cravens, depraved, dark-housed defamers, destroying defenceless dafts, elevate eleemosynaries, emolition, encouragement, entreaty, erelong find fellowship falseness fails, friendliness fascinates, giving good gifts graciously, gleeful going, helps helpless, hireless, humbled humanity, have impressible intellects. Irascible Isaac, idiot in jail, jugged Judge Jenkins' judgment, keeper Knowles King knows kindness kindly, lovingly lavished laudation, lamentable lunacy likes; mischance makes men miserable. Mercy may naturalize, neglect, nauseousness nervosity. No negative offered, operate on organisms overbalanced, or produces passiveness, patience, progression, penal punishments, quartersessions, quarrelsomeness quickly, quietly quashed quite rightly, reasoning, rational readers, readily requiring such steps. Sensible sanitarians, select, smart teachers. Tardy tart task-masters, thumb-screws thrown under. Undoubted, unequaled undertakers, unhesitatingly unhive various victims, unanguishing vicious, vehement, varlets, who would whiten wickedness, whining whippers, 'xtraordinary 'xtinct 'xamples, 'xcluded, 'xpelled Xenodochites, yelping, yet yielding Yankees, yank zealousness, zero-like, zigzag zendinks, zealous, zang like zealots. GIMLET.

ECCENTRIC SUBJECTOLOGY. The following quaint terminology in the classification of literature has been perpetrated by a Michigander:

Animalology, architecture, adventury, artistry, birdology, behaviory, Blavatskerie, barberology, belle epistles, carpentry, character pursuing, coinery, drugery, debatory, dragiculture, divertology, engineery, eatology, epitaphy, erotika, facetious foolery, flowerology, fruitology, financier, fictionery, family puffery, hippopathology, horseology, huntology, hyptonology, lawyerie, metaphysical guessery, metalology, miningology, musicry, photopictury, poesyology, Portland cementism, postamperry, philosophology, pyrotechnology, pretendery, paupery, paintery, recipeology, scienceism, shorthandery, schoolery, stoneology, singleblessedly, secret societery, thinkology, talkology, travelogy, toilery, tonsorialism, undertakerology, visionology, writeology, Xantipry, yachtology, zanaology.

J. FRANCIS RUGGLES, Bronson, Mich.

Alphabetical Hints on Health.

As soon as you are up shake blankets and sheets ;
 Better be without shoes than set with wet feet ;
 Children, if healthy, are active not still ;
 Damp beds and damp clothes will both make you ill ;
 Eat slowly, and always chew your food well ;
 Freshen the air in the house where you dwell ;
 Garments must never be made to be tight ;
 Homes will be healthy if airy and light ;
 If you wish to be well, as you do, I've no doubt,
 Just open the windows before you go out ;
 Keep your rooms always tidy and clean,
 Let dust on the furniture never be seen ;
 Much illness is caused by the want of pure air,
 Now to open your windows be ever your care.
 Old rags and old rubbish should never be kept,
 People should see that their floors are well swept ;
 Quick movements in children are healthy and right ;
 Remember the young cannot thrive without light.
 See that the cistern is clean to the brim ;
 Take care that your dress is all tidy and trim ;
 Use your nose to find out if there be a bad drain ;
 Very sad are the fevers that come in its train.
 Walk as much as you can without feeling fatigue ;
 Xerxes could walk full many a league.
 Your health is your wealth, which your wisdom must keep ;
 Zeal will help a good cause, and the good you will reap.

THE NEW AGE. An illustrated monthly published by The Supreme Council of the 33d Degree A. & A. Scottish Rite S. J. U. S. A., Washington, D. C. Commenced January, 1904. The numbers for 1905, contain 88 pages a month, nearly one-half of which is devoted to Masonry. The leading articles are "Materials for the History of Freemasonry in France and elsewhere on the Continent of Europe from 1718 to 1859," by Albert Pike, ^{33d}, in a series of chapters, edited, arranged, and annotated by Geo. F. Moore, ^{33d}. Also the usual quota of the Jurisdictions, Southern and Northern. All Masons in possession of the Scottish Rite degrees should subscribe for The New Age. Yearly subscription, \$1.50, and can be sent to The New Age, 346 Court Square, Nashville, Tenn.; 433 Third Street, Washington, D. C.; 1825 Park Row Building, New York City.

The Valley Cemetery.

BY MARY M. GLOVER.

Ye soft sighing zephyrs through foliage and vine !
Ye echoless tramps from the footsteps of time !
Break not o'er the silence, unless thou dost bear
A message from heaven — "no partings are there!"

Here gloom hath enchantment in beauty's array,
While whispering voices are calling away —
Their wooings are soft as the vision more vain —
I would live in their empire, or die in their chain.

Here sleepeth, 'mid unfading flowers, the dead —
Flowers fresh as the pang in the bosom that bled ;
Yea, constant as love which outliveth the grave,
That time cannot quench in oblivion's wave.

Mourn on, gentle cypress, in evergreen tears,
I love thy fidelity, so changeless through years ;
The heart hath a flower — hope's blossom above,
Reard fair in the realms of Goodnes and Love.

Ambition, come hither ; these vaults will unfold
The sequel of power, of glory, or gold ;
Then rush into life, and roll on with its tide,
And bustle and toil for its pomp and its pride.

The spirit wings flitting through the far crimson glow,
Which steepeth the trees, whern the day-god is low ;
The voice of the night-bird must here send a thrill
To the heart of the leaves, when the winds are still.

'Mid graves do I hear them — they rise and they swell,
Ay, call back my spirit with seraphs to dwell ;
They come with a breath from the fresh spring time,
And waken my youth, as in earliest prime.

Bright spirits departed ! Ye echoes at dawn !
O, tell to which radiant now they are gone !
And I'll gaze in its luminous track till I see
Two loved ones in glory bright beaming o'er me.

The Old Man of the Mountain.

BY MARY M. CLOVER.

Gigantic size, unfallen still that crest !
 Primeval dweller where the wild winds rest !
 Beyond the ken of mortal e'er to tell
 What power sustains thee in thy rock-bound cell.

Or if, when erst creation vast began,
 And loud the universal fiat ran,
 " Let there be light ! " — from chaos dark set free,
 Ye rose, a monument of Deity !

Proud from yon cloud-crowned height thou peereest forth
 On insignificance, that peoples earth —
 Recalling oft the bitter drug which turns
 The mind to meditate on what it learns.

Stern, passionless, no SOUL those looks betray,
 Thoughkindred rocks, to sport at mortal clay —
 Like to the chisel of the sculptor's art,
 " Play round the head, but come not to the heart."

Ah ! who can fathom thee ? Ambitious man,
 Like a trained falcon in the Gallic van,
 Guided and led, can never reach to thee
 With e'en the strength of weakness — vanity !

Great as thou art, and paralleled by none,
 Admired by all, still art thou drear and lone !
 The moon looks down upon thine exiled height ;
 The stars, so mildly, spiritually bright,

On wings of morning gladly flit away,
 To mix with their more genial, mighty ray ;
 The white waves kiss the murmuring rill ;
 But thy deep silence is unbroken still.

Sanbornton, N. H.

QUESTIONS.

1. "When the Sun and Moon and the lunar asterism *Tishya* and the planet Jupiter are in one mansion, the Age of Purity shall return." — *The Book of God*. What "asterism," or cluster of stars, or constellation, is meant by *Tishya*? AQUILLA.

2. Please translate into English the line in play upon words on page 55, current number of N. AND Q. :

"Un soupir vient souvent d'un souvenir." H.

3. Are all the several Rites in Freemasonry based on the legend of Hiram, Solomon's temple, and events pertaining to them?

NEW MASON.

4. What is the difference, stated exoterically, in Freemasonry, between the Strict Observance and the Lax Observance Rites? Are either in practice in the United States at the present time?

CHRISTOPHER.

5. In some former volume of N. AND Q., it was stated that the Arabian prophet Mohammed claimed that he himself by name was mentioned three times in the Bible. What are names and give the chapters and verses?

B. F. A.

6. Is it a fact that the Pilgrims representing the English, and the pioneers of Canada representing the French, really had in mind and heart the ideals of future monarchies, empires, or republics, that would rival England and France, when the first called their new lands "New England," and the second called their new lands "New France"? Or were these names given only as reminders of their dear motherlands?

YANKEE.

7. Who introduced kneeling at prayer and for what purpose? We recall quite a number of expressions in the Bible of bowing the knee, but is there any command to "kneel down" in the Bible as the proper attitude for prayer, oral or audible?

ABRECH.

8. What are really "occult numbers"? not numbers which are called "symbolic." Are the constants (π) 3,141592+, and (ε) 2.718281828+, and others, considered occult? PHILO.

9. Somewhere I have read or heard it stated that "Jannes and Jambres" (11 Tim. iii, 8) were the sons of Balaam (Num. xxii, 5). Can any reader give me any light on these magicians?

S. H. J.

Apocalypses and Apocryphas.

In reply to several persons inquiring about certain apocrypha, and apocalyptic books mentioned in this magazine from time to time, we have thought it best to answer all in a general way and give an article or two on these books, prefaced by the meaning of two words at least, and followed by a sort of bibliography, so to have such on record for reference.

The word "apocrypha" does not mean *spurious* in the usual sense of spurious, but *hidden*, that is, found or discovered later.

Webster says, "apocrypha, *απο*, from, and *κρυπτειν*, to hide." Books whose authenticity, as inspired writings, is not admitted and which are therefore not considered a part of the sacred canon of the Scripture."

"In Matthew's translation of the Bible, published in 1537, the dutero-canonical books were separated from the others, and prefaced with the words, 'The volume of the books called *Hagiographa*.' In Cramer's Bible, published in 1539, the same words were continued; but in the edition of 1549, the word *Hagiographa* was changed into *Apocrypha*, which passed through the succeeding editions into King James's Bible."—*John Killo*

The word "apocalypse" means to uncover. Webster says, "apocalypse, *απο*, from, and *καλυπτειν*, to conceal." Hence, apocalypse means revelation, disclosed; and apocrypha means discovered, "unearthed," as we sometimes say. Apocalypse is applied specifically to the last book of the New Testament as the Book of Revelation; and apocrypha is generally applied to the 13 books at the end of the Old Testament, called by Matthew and Cramer, *Hagiographa*, which word means "sacred, or holy writings," and these books are received with equal canonicity as the Old Testament by the Catholic Church, but not by the Protestant.

Now since the time of Ezra the scribe, and of Matthew and Cramer, many more apocraphas and apocalypses have been discovered, edited, translated, and published. We do not pretend to say whether they are holy writings or unholy, but here is a record of some of them that are found on our own shelves:

ADAM-OANNES. The Book of God. The Apocalypse of Adam-Oannes. Translated by [Edward Vaughan Kenealy] "I will teach you by the hand of God. That which is with the ALMIGHTY ONES will I not conceal." (Job xxvii, 11.) London, [1866]. Octavo, pp. 648. (Text and translation, pp. 500-630.)

ADAM AND EVE. The Book of Adam and Eve. Also called The Conflict of Adam and Eve with Satan. A book of the early Eastern Church, translated from the Ethiopic, with notes from the Kufale, Talmud, Midrashim, and other Eastern works. By S. C. Malan, D. D. London, 1882. "E pur si muove." Octavo, pp. 254. (Mentioned in the Sixth Book of the Apostolic Constitutions, chapter xvi.)

ENOCH. Libri Enoch Prophetæ Versio Æthiopica. Edited by Ricardo Laurence. Oxoniæ, 1838. Ethiopic text; pp. 156.

ENOCH. The Book of Enoch the Prophet. An apocryphal production, supposed for ages to have been lost; discovered at the close of the last century in Abyssinia; now first translated from an Ethiopic MS. in the Bodleian Library. By Richard Laurence, LL.D. Third edition. London, 1838. Octavo, pp. 250. First edition, 1821; second edition, 1833. (Quoted by Jude 14.) An edition of this book was published by John Thomson. Duodecimo, pp. 186. Glasgow. 1887.

ENOCH. The Book of Enoch, translated by Rev. G. A. Schodde. Andover, Mass., 1882. Octavo, pp. 278.

ENOCH. Enoch the Second Messenger of God. Translated by [Edward Vaughan Kenealy]. Two volumes. London, 1875. Octavos, illustrated, pp. Text and commentary..

ENOCH. The Book of Enoch. Translated from Prof. Dillmann's Ethiopic Text, with Greek and Latin fragments, published in full, by R. H. Charles, M. A. Oxford, 1893. Octavo, pp. 392. Prolific notes.

ENOCH. The Book of the Secrets of Enoch. Translated from the Slavonic, by W. R. Morfill. Edited with introduction and notes by R. H. Charles. Oxford, 1896. Octavo, pp. 200.

METHUSELAH, AGE OF. Antediluvian Antiquities. Fragments of the Age of Methuselah. Translated by an American Traveller in the East. Vol. I [All published]. Boston, 1829. Octavo, pp. 285. This is a rare book.

JASHER. The Book of Jasher. Referred to in Joshua (x, 13) and Second Samuel (i, 18). Translated from the original Hebrew into English: Preface by Mordacai M. Noah. New York, 1840. Octavo, pp. 267.

JASHER. The Book of Jasher. Quoted in Joshua (v, 13) and Second Samuel (i, 18). Translated by Flaccus Albinus, Abbot of Canterbury. Discovered in Gazna, Persia. Bristol [Eng.], 1829. Quarto, pp. 48.

JASHAR. The Lost Book of Jashar. Translated from the original Hebrew, by Dr. Edward D. M. Browne. New York, 1878. Octavo, pp. 414.

ABRAHAM. The Testament of Abraham. History of the book, text, recensions etc. Text of fragments, with translation, by Montague R. James. London, 1892. Octavo, pp. 166. (Texts and Studies, Vol. 11, No. 2. Cambridge, 1892.)

ABRAHAM. The Book of Abraham; or the Acts of the Elders. Boston, 1846. This is a modern production and has no claim to be from Abraham the Passenger.

ABRAHAM. The Sepher YETZIRAH; or Book of Formation and the Thirty-Two Paths of Wisdom. Translated from the Hebrew by Dr. Isidor Kalisch. New York, 1877. Duodecimo. The oldest title has, as an addition, the words "Ascribed to the Patriarch Abraham," or "Letters of our Father Abraham."

Translations of this book have been made, and published, by Dr. W. Wynn Westcott, London, 1887; and by Peter Davidson, Loudsville, Ga., 1896.

MOSES. The Sword of Moses. An Ancient Book of Magic. With the text, an introduction, a translation, an index of mystical names, and a facsimile. By M. Gaster, Ph. D. London, 1896. Octavo, pp. 88.

MOSES. The Book of the Conversation of God with Moses on Mt. Sinai. Translated from an Arabic Manuscript of the fifteenth century by Rev. William Cureton. London.

MOSES. Apocalypse of Moses. Account and Life of Adam and Eve, the First-Created, Revealed by God to his Servant Moses. This Revelation is printed in the "Ante-Nicene Christian Library," Vol. xvi, pp. 454-464. Edinburgh, 1873.

MOSES. Sixth and Seventh Books of Moses; or Moses' Magical Spirit-Art, from the Old Wise Hebrews. Translated from the German, word for word, according to old writings. Numerous engravings. New York, 1880. A curious production with talismans, seals, diagrams, etc. Duodecimo, pp. 128.

MOSES. The Assumption, or Ascension, of Moses. This book, or fragments of it, was extant in the first century, being quoted from by Jude (9), "The Lord rebuke thee." Origen calls it "Analypsis Moseos," or "Ascension of Moses." For a quite full account of it and fragments, see "Pseudepigrapha" (pp. 95-130), by William J. Deane. Edinburgh, 1891.

JUBILEES. The Ethiopic Version of the Hebrew Book of Jubilees; otherwise known among the Greeks as *Ἡ ΛΕΙΤΤΗ ΓΕΝΕΣΙΣ* (*Lepte Genesis*), "Little Genesis." Edited from four manuscripts, by R. H. Charles. M. A. Oxford, 1895. Quarto, pp. 184. Preface and introduction, pp. xxviii.

PATRIARCHS, XII. The Testament of the XII Patriarchs, the Sons of Jacob, Delivered to Their sons. Translated by William Whiston. "Collection of Authentic Records," Vol. I, pp. 294-409. London, 1727.

PATRIARCHS, XII. The Testament of the Twelve Patriarchs, and the fragments of the second and third centuries. Translated from the Greek into Latin by Robert, Bishop of Lincoln. Translated into English by Arthur Golding and published, 1561. An English version is published in the "Ante-Nicene Library," Vol. xxii, Part Second, pp. 178. Edinburgh, 1871.

JOSHUA. The Samaritan Chronicle: or the Book of Joshua, the Son of Nun. Translated from the Arabic, with notes. By Oliver T. Crane. New York, 1890. Text, pp. 134; notes, pp. 135-178. The notes are full of masonic, mystic, and kabbalistic information.

EZRA. The First Book of Ezra. Translated from the Ethiopic by Richard Laurence. Oxford, 1820. Octavo; Ethiopic and Latin texts, pp. 168; collations, 169-198; translation, 199-278; general remarks, 279-322.

EZRA. The Fourth Book of Ezra. The Latin Version, edited by Robert L. Bensly, M. A., for the Syndics of the University Press. Cambridge, 1875. Quarto, pp. 96.

■ EZRA. The Fourth Book of Ezra. (An edition of the last.) With introduction by Montague R. James. Octavo, pp. 108. (Texts and Studies, Vol III, No. 2. London, 1896.)

ESDRAS. Apocalypse of Esdras, the Holy Prophet and Beloved of God. The mysteries of God and His angels. This Revelation is published in the "Ante-Christian Library," Vol. XVI, pp. 468-476. Edinburgh, 1873.

BARUCH. The Epistle of Baruch the Scribe to the Nine-and-a-Half Tribes beyond the Euphrates. The account of this book and its fragments are published in the "Pseudepigrapha; or an account of certain Apocryphal Sacred Writings of the Jews and early Christians." By Rev. William J. Deane. Edinburgh, 1891. Octavo, pp. 130-162.

DAVID. Psalm 151, found in the Greek version, called the Septuaginta, from which King James' version was translated. This psalm was left out, but has been translated and published. (See Ludolph's "Ethiopian Psalter," in "An Ethiopian Manuscript," in Astor Library, New York., 1881, p. 15, for an English translation.

An English translation of the 151st Psalm of David is found in the "Collection of Authentic Records," by Wm. Whiston. London, 1727, Vol. I, p. 116. Also, in "Legends of the Patriarchs and Prophets," p. 345, by Rev. S. Baring Gould. Also, NOTES AND QUERIES, Vol. X, pp. 326-327.

SOLOMON. The Psalter of Solomon. The Psalms and Odes (XVIII in number). Translated by William Whiston. See his "Collection of Authentic Records," Vol. I. pp. 117-156. London, 1727.

SOLOMON. (*Clavicula Solomonis.*) The Key of Solomon the King. Now first translated and edited from Ancient Manuscripts in the British Museum. By S. Liddell Macgregor Mathers. From Lansdowne MSS. 1208, "The Veritable Clavicles of Solomon translated from the Hebrew into the Latin language by the Rabbi Abognazar," supposed by the English translator to have been Aben Ezra, London, 1889. Illustrated with plates; quarto, pp. 118.

ISAIAH. The Ascension of Isaiah the Prophet. Translated by Richard Laurence, 1819. Reprint. Published by John Thomson. Glasgow, 1889. Octavo, pp. 71.

ISAIAH. The Ascension of Isaiah the Prophet. A pseudepigraphical work. Edited and translated by Richard Laurence. Oxford, 1819. Octavo, pp., preface, viii ; text, Ethiopic and Latin, and annotations, 98 ; translation, 99-149 ; general remarks, 141-180. " They seized and sawed Isaiah the son of Amos with a wooden saw " (chap. ii, 11). " They were stoned, they were sawn asunder " (Hebrews xi, 37).

DANIEL. Apocryphal Additions to the Book of Daniel. Translated, arranged and the principal questions of its interpretation considered. By Leicester A. Sawyer. Boston, 1864. Octavo, pp. 144. Text, pp. 50.

MACCABEES. The Five Books of Maccabees in English. With notes and illustrations. By Henry Cotton, D. C. L. Oxford, 1822. Octavo, pp. 462. The Apocrapha at the end of the Old Testament contains only the first and second books.

TARGUMS. The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch, with the fragments of the Jerusalem Targum, from the Chaldee. Edited by J. W. Etheridge, M. A. Vol. I, Genesis and Exodus, pp. 580 ; Vol. II, Leviticus, Numbers, and Deuteronomy, pp. 688 ; London, 1862 and 1865.

TALMUD. Selections from the Talmud. Translated from the original. By H. Polano. Octavo pp. 362. Philadelphia, 1862.

MOABITE STONE. For a translation, see NOTES AND QUERIES, Vol. VI, pp. 45-46.

SHAPIRA MANUSCRIPTS. For translation, see N. AND Q., Vol. III, pp. 14-15.

AUTHENTIC RECORDS. A Collection of Authentic Records belonging to the Old and New Testaments. Translated into English by William Whiston, M. A. Octavo ; Part I, pp. 492 ; Part II, pp. 632. Total pp. 1124. London, 1727-1728.

FRAGMENTS. Besides the forementioned books, there are now extant fragments of the book of Jannes and Jambres (II Tim. iii, 8) ; of Little Genesis ; Life of Adam ; Repentance of Adam ; Revelation of Elias, quoted by Paul, " Awake thou that sleepest," etc., (Eph. v, 14) ; apocrypha of Easias ; of Jeremiah ; of Ezekiel ; of Anbakum (Habakkuk) ; of Sophonias ; etc.

This record of apocryphal literature answers question 7, on page 47 of current volume.

Preface to the Translation of Virgil.

BY WILLIAM CAXTON.

A Copy of Caxton's Preface to his Translation of Virgil, written in the year 1490, and soon after he had introduced Printing into this country.

After dyurse Werkes, made translated and achieved, hauyng, noo werke in hande I sittynge in my studye where as laye many dyurse paunflettes and bookys. happened that to my hande came a lytlyl booke in frenshe. whyche late was translated oute of latyn by some noble clerke of fraunce whiche booke is named *Eneydos* (made in latyn by that noble poete & grete clerke *Vyrgyle*) whyche booke I sawe over and redde therein. How after the general destruccyon of the grete *Troye*, *Eneas* departed berynge his olde fader *anchises* upon his sholders, his lytlyl son *yolus* on his hande. his wyfe wyth moche other people followyng, and how he shipped and departed wyth alle thystorye of his aduantes that he had *er he cam to the atchieuement of his conquest of ytalie* as all a longe shall be shewed in this present boke. In whiche booke I had grete playsyr. by cause of the fayr and honest termes & wordes in freushe whyche I neuer sawe to fore lyke. ne none so playsaunt ne so wel ordred. which booke as me semed sholde be moche requysyte to noble men to see as wel for the eloquence as the histories. How wel that many hondred yers passed was the sayd booke of *Eneydos* wyth other workes made and lerned dayly in scolis specyally in *ytalie* and other places, whiche historye the sayd *Vyrgyle* made in metre, And whan I had aduysed me in this sayd booke. I *delybered and concluded* to translate it into englyshe. And forthwyth toke a penne and wrote a leef or twayne, whych I ouerfawe agaync to correcte it, And whan I sawe the fayr and straunge termes thervin, I doubted that it sholde not please some gentylmen which late blamed me sayeng that in my translacyons I had ouer curyous termes which could not be vnderstande of comyn peple, and desired me to vse olde and homely termes in my translacyons. and sayn wolde I satysfye euery man, and so to doo toke an olde boke and redde therein, and certaynly the englyshe was so rude and brood that I coude not wele vnderstande it. And also my lorde *Abbot of Westmyuster* ded to shewe to me late certayn euydences wryton in olde englyshe for to reduce it in to our englyshe now vsid, And certaynly it was wryton in suche wyse that it was more lyke to dutche than eng-

lyshe i coude not reduce ne brynge it to be vnderstoonden. And certaynly our langage now vsed varyeth ferre from that whiche was vsed spoken whan I was borne, For we englyshe men, ben borne vnder the domynacyon of the mone. which is neuer sted-faste, but euer wauerynge, wexynge one season, and waneth and dyscreaseth another season, And that comyn englyshe that is spoken in one shyre varyeth from another. In so much that in my dayes happened that certayn marchants were in a ship in Tamyse for to haue sayled ouer the see into Zelande, and for lacke of wynde thei taryed atte forlond and. wente to lande for to refreshe them. And one of theym named *Sheffelde* a mercer cam in to an hows aad axed for mete. and specyally he axyd after eggys And the goode wyf answered. that she cude speke no frenshe. And the merchant was angry. for he also cude speke no frenshe. but wolde haue egges, and she vnderstoode hym not, And thenne at laste another sayd that he wolde haue eyren, then the good wyf sayd that she vnderstode hym wel, Loo what sholde a man in thyse dayes now wryte, egges or eryen, certaynly it is harde to playse every man, by cause of dyuersite and change of langage. For in these dayes euery mon that is in any reputacyon in his contre. wyll vtter his comynycacyon and maters in suche maners & termes, that fewe men shall vnderstonde theym. And som honest and grete clerkes haue ben wyth me and desired me to wryte the most curyous termes that I coulde fynde, And thus bytwene playn rude, & curyous I stande abashed. but in my Judgmente, the comyn termes that be dalyli vsed ben lyghter to be vnderstonde than the olde and auncient englyshe, And for as moche as this present booke is not *for a rude vplondyshe man* to labour therein, no red it, but only for a clerke & a noble gentylman that feleth and vnderstandeth in faytes of armes in loue & in noble chyualrye, Therefore in a mean betwene bothe I haue reduced & translated this sayd booke in to our englyshe not ouer rude ne curyous but in such termes as shall be vnderstanden by goddys grace accordynge to my cople. And yf any man wyll enter mete in redyng of hit and fyndeth such termes that he can not vnderstande late hym goo rede and lerne *Vyrgyll*, or the pystles of *Ovyde*, and then he shall see and vnderstode lyghtly all, Yf he haue a good reder & enformer, For this booke is not for euery rude and vnconnyng man to see, but to clerkys & very gentylemen that understende gentyles and scyence. Thenne I praye all theym that shall rede in this lytle treatys to holde me for excused for the translatynge of hit. For I knowleche my selfe ignorant of connyng

to enprase on me so hie and noble a worke, But I praye Mayster *John Skelton* late created poete laureate in the vnyuersitye of *Oxenford* to ouersee and correcte this sayd booke. And t'addresse and expowne where as shall be founde faulte to theym that shall requyre it. For hym i knowe for suffycient to expowne and englyshe euery dyffyculte that is therein, For he hath late trantlated the epystlys of *Tulle*, and the boke of *Dyodorus Siculus*. and diuerse others werkes out of latyn in to euglyshe not in rude and old langage. but in *polyshed and ornate termes* craftely, as he that hathe redde *Vyrgyle*, *Ouyde*, *Tullye*, and all the other noble poetes and oratours, to me unknown: And also he hath redde the ix muses and vnderstande theyr musicalle scyences, and to whom of theym eche scyence is appropred. I suppose he hath drunken of Elycons well. Then I praye hym & suche other to correcte adde or mynshe where as he or they shall fynde falute, For I haue but folowed my cople in frenshe as nygh as me is possyble, And yf ony worde be said therein well, I am glad. and yf otherwyse I submytte my sayd boke to theyr correctyou, Whiche boke I presente vnto the hye born my *locemyng* naturall & souerayn lord *Arthur* by the grace of God Prynce of *Walys*, Duke of *Cornewayll* & Erle of *Chester* first begygoten Son and heyer vnto our most dradde naturall and souerain lorde & most crysten kynge, *Henry* the vij. by the grace of God kynge of *Englonde* and of *Fraunce* & lorde of *Irelonde*, byseeching his noble grace to receyve it in thanke of me his moste humble subget & seuant, And I shall praye vnto almyghty God for his prosperous encreasyng in vertue, wysedom, and humanyte that he may be egal wyth the most renomed of all his noble progenytours. And so te lyue in this present lyf, that after this transitorye lyfe he and we alle may come to everlastyng lyf in heauen, *Amen*:

Note at the end of the book.

Here fynysheth the boke of *Eneydos*, compyled by *Vyrgyle*. whiche hathe be translated out of *latyne* in to *frenshe*, and out of *frenshe* reduced into *Englyshe* by me *Willm. Caxton*, the xxij daye of *Juyn*. the yere of our lorde. M. iiij C lxxx. The fythe yere of the Regne of kyng *Henry* the seuenth.

From "The English Cratylus, or Essays on Grammar, Language, and Composition." London, 1825. pp. 259-262.) This answers the request of JONATHAN (3), on p. 48, current volume.

An Elogy on Sir Isaac Newton.

TRANSLATED FROM THE LATIN OF DR. HALLEY.

Behold the regions of the heav'ns survey'd
 And this fair system in the balance weigh'd !
 Behold the law, which (when in ruin hurl'd
 God out of Chaos call'd the beauteous world)
 Th' almighty fix'd, when all things good he saw !
 Behold the chaste inviolable law !
 Before us new scenes unfolded lie
 And heav'n appears expanded to the eye :
 Th' illumin'd mind now sees distinctly clear
 What pow'r impels each planetary sphere.
 Thron'd in the center glows the king of day,
 And rules all nature with unbounded sway ;
 Thro' the vast void his subject planets run,
 Whirl'd in their orbits by the regal sun.
 What course the dire tremendous comets steer
 We know, nor wonder at their prone career ;
 Why silver Phoebe, meek-ey'd queen of night,
 Now slackens, now precipitates her flight ;
 Why, scan'd by no astronomers of yore,
 She yielded not to calculation's pow'r ;
 Why the Node's motions retrograde we call,
 And why the Apsides progressional.
 Hence too we learn, with what proportion'd force
 The moon impels, erroneous in her course,
 The reflux main : as waves on waves succeed,
 On the bleak beach they toss the sea-green weed,
 Now bare the dangers of th' engulfing sand,
 Now swelling high roll foaming on the strand.
 What puzzling school-men sought so long in vain,
 See cloud dispelling Mathesis explain !
 O highly blest, to whom kind fate has given
 Minds to expatiate in the fields of heaven,
 All doubts are clear'd, all errors done away,
 And truth breaks on them in a blaze of day.
 Awake, ye sons of men, arise ! exclude
 Far from your breasts all low solicitude ;
 Learn hence the mind's aethereal pow'rs to trace,
 Exalted high above the brutal race.

Ev'n those fam'd chiefs who human life refin'd
 By wholesome laws, the fathers of mankind ;
 Or they who first societies immur'd
 In cities, and from violence secur'd ;
 They who with Ceres' gifts the nations blest,
 Or from the grape delicious nectar prest ;
 They who first taught th' hieroglyphic style
 On smooth papyrus,* native plant of Nile,
 (For literary elements renown'd)
 And made the eye an arbiter of sound ;
 All these, tho' men of deathless fame, we find
 Have less advanc'd the good of human kind :
 Their schemes were founded on a narrower plan,
 Replete with few emoluments to man.
 But now, admitted guests in heav'n, we rove
 Free and familiar in the realms above ;
 The wonders hidden deep in earth below,
 And nature's laws, before conceal'd, we know.
 Lend me your aid, ye bright superior pow'rs,
 That live embosom'd in Elysian bow'rs,
 Lend your sweet voice to warble Newton's praise,
 Who searcht out truth thro' all her mystic maze,
 Newton, by every fav'ring muse inspir'd,
 With all Apollo's radiations fir'd ;
 Newton, that reach'd th' insuperable line,
 The nice barrier 'twixt human and divine.

NOTE. The foregoing verses are after an autographic copy made under the direction of C. K. Bolton, librarian of the library of the Boston Athenæum, Boston, Mass. These English verses are contained in the "General Magazine of Arts and Sciences," by Benjamin Martin, for the year 1755, Vol. I, page 4 of the Miscellaneous Correspondence for January, 1755. The original Latin hexameters, composed by Dr. Halley and by him prefixed to the first edition of Newton's "Principia" (together with the unauthorized changes made therein, in connection with the second and third editions of the same work), were printed in the appendix to Brewster's "Life of Newton" (editions of 1855 and 1860). The Latin verses are also printed in a work, "An Historical Essay on the First Publication of Sir Isaac Newton's 'Principia,'" by Prof. S. P. Rigand, of which lat-

* An Egyptian plant, growing in the marshy places near the banks of the Nile, on the leaves of which the antients used to write.

ter work a copy is in the John Crerar Library, Chicago, Illinois.

The present contribution is made by Eugene F. McPike, of Chicago, who is the author of "Notes on Dr. Edmund Halley," in the London *Notes and Queries*, Ninth Series, Vols. x, xi, xii; and Tenth Series, Vol. i.

EUGENIO.

TO TELL THE AGE OF A HORSE.

A groom that came to Chester, N. Y., with "Old Abdallah," the sire of "Hambletonian, over sixty years ago, told how to tell the age of a horse, and this is the way he told it :

To tell the age of any horse,
Inspect the lower jaw, of course,
The six front teeth the tale will tell,
And every doubt and fear dispel.

The middle "nippers" you behold
Before the colt is two years old ;
Before eight weeks two more will come,
Eight months, the "corners" cut the gum.

The outside grooves will disappear
From middle two in just one year ;
In two years from the second pair ;
In three the "corners," too, are bare.

At two, the middle "nippers" drop ;
At three, the second pair can't stop ;
When four years old, the third pair goes ;
At five, a full new set he shows.

The deep black spots will pass from view,
At six years from the middle two ;
The second pair at seven years ;
At eight, the spot each "corner" clears.

From middle "nippers" upper jaw,
At nine the black spots will withdraw ;
The second pair at ten are white ;
Eleven finds the corners light.

As time goes on the horsemen know
The oval teeth three-sided grow ;
They longer get, project before
'Til twenty, when we know no more.

A Memory of Badger Hill,

WARNER, N. H.

BY JOHN FOSTER, MANCHESTER, N. H.

In a maple tree on Badger hill,
 Robin Redbreast sings all day ;
 At morning 'tis a joyous trill,
 At eve, a mournful lay.

His notes seem something more to me
 Than a wild bird's simple song ;
 For in my heart fond memories wake,
 Which have slumbered, ah, too long.

I fancy that he calls the names
 Of friends I ne'er shall see,
 Who in the joyous days of old
 Trod Badger hill with me.

There come again two boys in blue,
 With heart and courage strong.
 Who marched to war with spirits blithe
 As the robin's morning song.

Another vision far more sad
 Than song at eve a bird e'er gave —
 Those boys at rest 'neath mounds of fern,
 A flag of glory o'er their grave.

O boys, my friends of life's young day,
 When youth's morning sun shone bright,
 Can you hear with me the robin's lay,
 As he sings from morn till night ?

Can you see the change on Badger hill
 Which forty years have made,
 Or is the night of death so dark
 You cannot pierce its shade ?

My fondest hope of all is this,
 That the dead may hear and see
 The blessed Angel of the Lord
 When he sounds the reveille.

An Address to the Sun.

O thou that rollest above, round as the shield of my fathers !
Whence are thy beams, O Sun ! thy everlasting light ? Thou
comest forth in thy awful beauty, and the stars hide themselves
in the sky ; the moon, cold and pale, sinks in the western wave.
But thou thyself movest alone : who can be a companion of thy
course ? The oaks of the mountains fall ; the mountains them-
selves decay with years ; the ocean shrinks and grows again ;
the moon herself is lost in heaven ; but thou art forever the
same, rejoicing in the brightness of thy course. When the
world is dark with tempest ; when thunder rolls, and lightning
flies ; thou lookest in thy beauty from the clouds, and laughest
at the storm. But to Ossian, thou lookest in vain ; for he be-
holds thy beams no more, whether thy yellow hair flows on the
eastern clouds, or thou tremblest at the gates of the west. But
thou art, perhaps, like me, for a season, and thy years will have
an end. Thou shalt sleep in thy clouds, careless of the voice of
the morning. Exult, then, O Sun, in the strength of thy youth !
Age is dark and unlovely ; it is like the glimmering light of the
moon, when it shines through broken clouds, and the mist is on
the hills ; the blast of the north is on the plain, the traveller
shrinks in the midst of his journey. — *From Ossian.*

" BY THE STRUGGLING MOONBEAM'S MISTY LIGHT." — *Wolfe.*
In the battle of Coruna on January 16, 1809, Sir John Moore
and Gen. Baird were killed, the former living only a few minutes.
Charles Wolfe wrote a fine tribute to his memory, which ap-
peared in several New England reading books soon afterwards.
The second stanza contains the following line :

" By the struggling moonbeam's misty light."

This third line reads smoothly enough for poetry, but when
we come to know that the new moon occurred January 15th,
8 hours and 25 minutes, in the evening, in New England, the
clock at Coruna would indicate an early hour of the 16th ; we
must conclude that poets are as satisfied with fiction as with
truth.

JOHN M. CURRIER, M. D., Newport, Vt.

Charles Wolfe was born in Dublin, Ireland, December, 14,
1791, and died February 21, 1823. He was a clergyman of the
established church. His literary remains, consisting of sermons,
poems, and fragments, were published after his death.

Sir John Moore was killed at Coruna, Spain, in a battle be-
tween the French and English, January 16, 1809. EDITOR.

BURIAL OF SIR JOHN MOORE.

BY CHARLES WOLFE.

Not a drum was heard, not a funeral note,
 As his corse to the rampart we hurried;
 Not a soldier discharged his farewell shot
 O'er the grave where our hero we buried.

We buried him darkly at dead of night,
 The sods with our bayonets turning;
 By the struggling moonbeam's misty light,
 And the lantern dimly burning.

No useless coffin enclosed his breast,
 Nor in sheet, nor in shroud, we wound him;
 But he lay like a warrior taking his rest,
 With his martial cloak around him.

Few, and short were the prayers we said;
 And we spoke not a word of sorrow;
 But we steadfastly gazed on the face of the dead;
 And we bitterly thought of the morrow.

We thought, as we hallowed his narrow bed,
 And smoothed down his lonely pillow,
 How the foe and the stranger would tread o'er his head;
 And we far away on the billow.

Lightly they'll talk of the spirit that's gone,
 And o'er his cold ashes upbraid him;
 But little he reck, if they let him sleep on
 In the grave where a Briton has laid him.

But half of our heavy task was done,
 When the clock struck the hour for retiring;
 And we heard the distant and random gun
 That the foe was sullenly firing.

Slowly and sadly we laid him down,
 From the field of his fame fresh and gory;
 We carved not a line — we raised not a stone
 But we left him alone in his glory.

THE COMMA MADE A DIFFERENCE. Recently a school inspector arrived at a small town in Germany, and requested the mayor of the place to accompany him on a tour of inspection among the schools. The mayor, as he put on his hat, muttered to himself, "I should like to know what that ass has come so soon again," a remark which the inspector overheard, but he purposely appeared not to have heard it. Arriving soon at the first school, he began to examine the pupils in punctuation, but was told by the mayor: "We do not trouble ourselves about commas and such like." Then the inspector merely told one of the boys to write on the blackboard: "The mayor of this town says the inspector is an ass." "Now, young man," says the inspector, "put a comma after town and another after inspector." The boy did so. The mayor has changed his opinion as to the value of commas. — *Exchange*.

THE HINDU ZODIAC. A Suggested Key to it and to the Astronomy of the Ancients. By G. Sutcliffe. (Reprinted from "The Theosophist," Adyar, Madras, India. Octavo; pp. 14. This is an very interesting and important essay, both historic and scientific. Much research into the astronomic history and the signs of the zodiac has been made during the quarter of the century past, and much has been developed. This monograph brings more light to the subject. "Isis Unveiled," "The Astronomy of the Ancients," "Hindu Astronomy," "Ædipus Judaicus," and some others, we have read, but all these require more light. The modern lectures on ancient astronomy are like commentaries and notes on the texts of the larger works. Mr. Sutcliffe, the author of the "Suggested Key," has given us lectures on "Two Undiscovered Planets," an interesting investigation in future astronomic discoveries.

"THE HIGH GRADES IN BRISTOL AND BATH." "THE VERY ANCIENT CLERMONT CHAPTER." By John Yarker, West Didsbury, Manchester, Eng. These two quarto pamphlets are valuable historical articles containing researches into the archives of Masonry, for which Bro. Yarker is noted. He has published many learned Masonic paper on historical subjects. Many of them are published in the Transactions of the Quætor Coronati Lodge volumes, and some of the papers are reprinted and issued in covers for circulation for the benefit of the craft.

HISTORIC MAGAZINE. AND NOTES AND QUERIES

MANCHESTER, N. H.

S. C. GOULD,

Editor and Publisher.

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"God loves the number seven under the whole heaven."-Yetzirah.

Arcane Societies in the United States.

(Continued from Vol. XIV, No. 11. 1896.)

AMERICAN RECTIFIED MARTINIST ORDER.

Martinism as a system originally was the Rite of the Elus-Cohenim, Elected Priests, established in France about 1750 or 1754, by Martinez de Pasqually (whose real name was Jacques Delivon). The Rite was long extinct, and in the absence of charters and legal documents, as well as the loss of the original rituals, rendered its revival impossible. Pasqually went to San Domingo in 1772, and died there two years after. Martinism also disintegrated, or died. J. B. Willermoz endeavored to revive it, eliminating transcendentalism and condensing the doctrines and secret instructions, constituting the second edition of the Rite. This Martinism forms the fundamentals of the American Rectified Martinist Order, and at a convention of a select few of the admirers of Martinezism, held at Cleveland, Ohio, June 6 and 7, 1902, the American Rectified Rite was established and propagated as an Order, and officers were elected. The Initiates to the school are selected from the members of the Masonic Fraternity exclusively. Martinism is a true guide into arcane labyrinth of Masonic symbolism. It is an adjunct to Masonry as Rosicrucianism is an adjunct to Masonry. It has already opened up new fields that invite the attention of the esoteric Masonic student. For further information those who Desire More Light may address the editor of NOTES AND QUERIES, or Edouard Blitz, M. D., 400 W. 57th Street, New York City.

ALTRURIAN ORDER OF MYSTICS.

A grand system of education, practical and psychic, which is intended to harmonize the exoteric and esoteric and these with the laws of happiness and life. An education at home or at a College of Mystics located in any jurisdiction that has fifteen local schools or colleges. Protection to members. Particulars given by L. A. Fealy, President of A. O. M., Cullman, Ala.

ANCIENT ORDER OF ORIENTAL MAGI.

The Supreme Temple of this Order is at Chicago, and it has exclusive jurisdiction in the Western Hemisphere. The Order claims a lineal descendant of the Ancient Pharaohs, and the original parchment of the ancient Magi. Every Magus represents the burning "Star of the Magi." News E. Wood is the Supreme Magus, 617 LaSalle Avenue, Chicago, Ill.

BROTHERHOOD OF THE KINGDOM.

An interdenominational society of men and women, "who believe in the Kingdom of God on Earth, and who have united to establish that idea in the thought of the church and to assist in its practical realization in the world." Comprehension of its aims, Harmony of its spirit, and Coöperation with its desires are the three cardinal qualifications for membership. Walter Rauschenbusch is corresponding secretary, 407 W. 43d Street, New York City.

THE ESSENIC ORDER.

The Essenes were among the oldest confraternities of man. The first mention of them is said to be by Flavius Josephus, and he speaks of them as being active two hundred years before Christianity was established. Contemporary history at the beginning of the Christian era states that they then flourished, and early comparative history shows that John the Baptizer and Jesus the Anointed were members of the ante-christian Order.

They are not mentioned by the name Essenes in the New Testament, but as "Brethren" (Matt. iv, 18). They fell into decadence in the Middle Ages and became extinct. This Order was revived only a few years ago and it spread rapidly over this country, and an aggregate membership was reported up in the thousands. Local bodies are called Senates. Its staff has sixteen officers. The work is partly military, and presents good opportunities for dramatic display.

CONCATENATED ORDER OF HOO HOO.

The Hoo Hoos are a Western organization, formed by "The Supreme Nine." The Snark of the Universe is William Eddy Barnes, St. Louis, Mo. The succeeding officers are designated Senior Hoo, Junior Hoo, Bojum, Scrivenoter, Bundersnatch, Custocatian, Arcanoper, and Gurdon. There are also Vicegerent Snarks for each State and territory. The Order was organized in 1891 at Kansas City by nine traveling lumbermen, detained there on account of a railroad accident, and has now extended over the Union. Its primary object is "Health, Happiness, and Long Life to its members." Membership is limited to 9,999. The symbol of the Order is a Black Cat with its back and tail up, chosen because of its traditional nine lives. Brethren are known as Kittens. Hoo Hoo day is the 9th day of the 9th month of each year, and the annual meeting is opened at 9 minutes past 9 o'clock in the evening of that day. Admission fee is \$9.99; and annual dues are 99 cents.

THE ILLUMINATI OR THE ORDER OF LIGHT.

In the year 1883 there came to this country a Master of the Inner Temple of the Brotherhood of India. He came personally to instruct an American pupil previously selected by the Order; and that student now a member of the Order, was the instructor for nearly twelve years of Florence Huntley. She has written a book, "Harmonics of Evolution," a work that is approved by the Brotherhood of India. It is based on Natural Science and to be taught by the modern Masters of the Law. We are not informed as to whether the Order has been yet organized in the United States. Address Box 997, Chicago, Ill.

THE HERMETIC BROTHERHOOD.

This fraternity was organized in Chicago, Ill., some twenty years ago. It was designed to give the Hermetic Philosophy enquirers after Truth, outside the Hermetic Brotherhood. Its membership fee is \$3.00, including five lessons. It has published several volumes of Hermetic works and its proceedings of the annual meetings. The headquarters of the Brotherhood is now at 509 Van Ness Avenue, San Francisco, Calif. Dr. W. P. Phelon was First Elder Brother, which office as instructor he has held many years; he died December 30, 1904. We have not been informed as yet who has been advanced to his chair.

ROYAL ADEPT MYSTICS.

This society was organized in Chicago, Ill., in 1904. The bodies are known as Constellations, R. A. M., or Order of the Infinite. Willis F. Whitehead is Executive of Aries Constellation No. 1, R. A. M., or Order of the Infinite, which holds the supreme power and jurisdiction over the Western hemisphere. The organ of the Order is *Free Light*, edited by the Executive of Aries Constellation. The motto of the Order is "Obey Truth." No fees, dues, fines, nor assessments are a condition of membership. Free offerings are acceptable. "Honor is the door to hidden things laid up for us against the Aquarian Era of the Order." Address 328 Warren Avenue, Chicago, Ill.

BROTHERHOOD OF THE ETERNAL COVENANT.

General Secretary, Box 92, Medford, Mass. Meetings are held on the 22d of each month. The organ of this Brotherhood is "The Prophet," a monthly magazine, edited by Kenneth Sylvan Guthrie, 1501 N. Marshall Street, Philadelphia, Penn. Subscription, 75 cents a year. "Oh that I might know exactly just what God would have me do, that I might do it immediately." "Grant us thy light that we may walk aright."

THE ORDER OF ATHENA.

A society of those who believe in good things. An association of the Elect. Members are expected to assiduously cultivate a taste for the beautiful and artistic. The organ of this society is "The Machete," edited by George L. Thompson, Keene, N. H.

THE ORDER OF CHYLENA.

This Order was founded by Albert Staley, in Philadelphia, Penn., in 1879. The manual is called "The Standard United States Guide," bound in a thin duodecimo. The Order has Five Points of Fellowship, given from the true E Pluribus Unum Point. Its flag bears the legend, "Evangel" and "Evangeline" in six-pointed stars. "Philosophy of Universal Life" appears to be the chief fundamental tenet, and the lost word of the temple as an element. Ethiopia, she is the bride; Chylenea, he is the redeemer. The "I-Am" seems to be the ☉ "You see this sacred heart; the outline shows you that I," says Chylenea.

ANCIENT ORDER OF ZUZIMITES.

The Order of Zuzimites are not much known in the United States, except by membership in the Order abroad. The Order is a secret society, analogous to Masonry but no way antagonistic to it, nor to the various rites and ceremonies of Masonry. The Order is claimed to date back to the second century A. M. Authentic chronicles mention the Zuzimites in the year 2097 A. M., or about 3809 years ago, as being "a people great and many." (Gen. xiv, 5.) There are 51 recognized degrees, subdivided into several series. The first three are Neophyte, Graduate, and Fellow; these constitute Zuzimitism proper. The next two degrees constitute Marked Zuzimitism. Then the series are known as Celestine Zuzimites. Then follow the series Arch, Acetasite, Cabbelite, and Armitite Zuzimites; and finally Zam Zuzimites, or Zamzumins. They have their Tents, and Grand Tabernacles. The work of the Order is claimed as nearly perfect. Seven members can organize a Tent. The Grand Secretary's address is 14 Geneva Road (Elm Park), Fairfield, Liverpool, England.

ANCIENT ORDER OF EMETHACHAVAH.

This Order was founded in the kosmon year 50 (1898), and incorporated in 1901. Franklin P. White is its C'Chief, with its headquarters at 731 Canosa Court, Denver, Colo. The Order is arranging to build a handsome Kosmon Hall. It publishes "The Light of Kosmon," to propagate its fundamentals and to enlighten its members, \$1.00 a year. It has also published "The Romance of the Red Star," 572 pages, a Biography of the Earth, \$2.00. The esoterically inclined should read this book. The complete account of the Order may be read in the Qahspe Bible, in the Book of Saphah.

ZOUAVES AND ZOROASTERS UNION.

The national encampments of the Oriental Order of Zouaves and the Independent Order of Zoroaster, at a convention in 1897, consummated an agreement to unite in one body. The new organization took the name of the Oriental Order of Zoroaster, and the grand officers took rank alternately, beginning with the Zouaves. They are designated Grand Seigneur, Grand Zoroaster, Grand Zoroastum. The headquarters are in Washington, D. C.

THE HERMETIC BROTHERHOOD OF LIGHT.

This Brotherhood must not be mistaken for, nor identified with, the H. B. of L., or Hermetic Brothers of Luxor. The Brotherhood of Light was organized in 1895, on the top of the highest building in the largest eastern city in the United States, under the blue canopy of heaven, when Sol reigned supreme, where the air was pure, and the "spirit moved on the faces" of those present. Harmony has reigned in the brotherhood since the "high twelve," and all *hands* were pointing upwards. "The wise will understand." *Vive, vale.*

THE CIRCLE OF MY LADY GLORIA.

This Circle is for mental and physical development, illumination, and immortality. My Lady Gloria is the Radiant Center. All who join it become at once a unit-point in the Circumference of the Circle. Annual fee, \$1.00. Mr. Arden Dearbeyne, the Asiatic Seer. Solar Development and Zoistic Science is taught by S. Christian Greathead. 266 Champion St., Battle Creek, Mich.

THE TEMPLE OF BROTHERHOOD.

The headquarters of this society is in Syracuse, N. Y., and it was organized, we believe, in 1896. It was formulated by two and organized by nine, seven being initiated then at that first meeting. The motto is "United in things certain; liberal in things doubtful; in all things charity." Red Star, Blue Star, and others, are names applied to the leaders. Seven degrees are possessed by "The White Brotherhood," and four degrees are The Temple. The occult, psychic, and other phenomena receive due attention. Like some other similar associations this brotherhood has passed through some descensions "within the veil." The planets in September, 1900, were unpropitious.

COLLEGE OF THE HOLY NAME.

The College was organized for the study and practice of the Deific Word. Its seal is a circle with two diameters, one horizontal and one perpendicular. On the horizontal is inscribed "Understanding," and on the perpendicular is inscribed "Will." Carrie Darling McLaughlin is Principal. 1346 Riggs Street, N. W., Washington, D. C.

THE INITIATES OF THIBET.

There is an Oriental Esoteric Center under obedience to the Supreme Council of the Initiates of Thibet located at Washington, D. C., 1443 Corcoran Street. The propaganda name of the Initiates is "The Radiant Truth," and under that device the Initiates say they will go forth with their Venerated Master (Dr. Sarak) "Forward, ever forward!" "To Think is to Create, to Create is to Love, to Love is to Live." For further particulars enquiries can be addressed to the General Secretary (S. L. Lee), as above. There are seven Esoteric Members of the Order in Washington, D. C.

THE ORDER OF THE CHALDEANS.

The Modern Order of the Chaldeans was organized in a newspaper office at Brownsburg, Ind., in 1888. It is fraternal and beneficial, and is broadly founded on the universality of mankind. It was organized for the purpose of giving the more common laborer an opportunity for protection at a quite moderate expense. The chief officer is styled "Grand Illuminator." The work and discipline are quite different from that practiced in other secret societies. It is stated that its officers are rather desirous of perfection of its system of work than a large membership and following.

ORDER OF THE CROSS AND SERPENT.

This Order originated with Mr. Peter Davidson, and is under his supervision. The official organ of it is "The Morning Star," edited and published by Mr. Davidson, a journal for the proclamation of the Mysteries and Lost Truths of the Ancient Wisdom-Religion of Jesus Christ. Address Loudsville, Georgia.

ORDER OF THE WHITE ROSE.

The objects of this Order are to establish a Universal Religion, generically designated the Spiritual Movement. It does not occupy the place or sphere of any other kindred organization. Any graduate of the College of Physical Sciences or member of the Order can organize a Chapter where such reside. Application for membership in the Main Order must be presented through an official channel, or addressed to J. C. F. Grumbine, 1285 Commonwealth Ave., Boston, Mass. It was organized in Syracuse, N. Y., about 1900.

UNIVERSAL ORDER OF AGNOSTICS.

The Universal Order of Agnostics was founded July 31, 1896, by Dr. John M. Currier, at Newport, Vt., U. S. A., and who is now its Supreme Grand Master. It is a secret and learned Order, to which no one is admitted unless he is possessed with the requisite amount of learning, and that he gives evidence of the right kind of religious views and is possessed with strong mental attainments and unchangeable habits of thought. There are twenty-one degrees in the Order, and these are divided into three sections, or classes, according to the proficiency the candidate has made in the knowledge required by the Order. The admission fees for the twenty one degrees are \$50.00, and there are no dues. For further information, at this time, address the Supreme Grand Master, Newport, Vt.

THE ESOTERIC FRATERNITY.

This fraternity was formed in Boston, Mass., in the eighties, and had for its aims and purposes the study and unfoldment of the inner and true sense of divine inspiration, the interpretation of the Scriptures — all scriptures. Its organ was "The Esoteric," monthly, edited by Hiram E. Butler, with several co-editors. It has published three series: I, "The Esoteric;" II, "The Occult and Biological Journal;" III, "The Review." The last is now in Vol. III. It has also published a quite large number of other books on advanced esoteric thought. Some ten years ago it moved its headquarters and plant from Boston to Applegate, Placer Co., Calif., now the address of the school.

ORDER OF THE STAR OF BETHLEHEM.

This Order is claimed to have originated in the first century of the Christian era, and founded on the "Star in the East." In the thirteenth century it was known as the Bethlehemites. The Order was introduced into England in 1257, and known as the Knights of the Star of Bethlehem. Introduced into America in 1869 by A. Gross, of England. The Grand Tent of Pennsylvania organized in 1870. The "Old Tradition" says, "Thrice in each thousand years shall it [the star] reappear to you to inspire your courage and make firm your faith." These items are from "The Star," the official organ of the Order in 1885. We understand that the late Dr. S. M. Blake, of Bellows Falls, Vt., was the last official head of the Order.

ORDER OF THE MYSTERIES OF ISIS.

This Order is somewhat shrouded in mystery, but we gather some information from the first book issued by its founders, a duodecimo of 312 pages, translated from the original mythic symbols, by "UNICHE," published in 1858. We interpret that there were three degrees, named from the Three Fates (Clotho, Lacheis, Atropo), the historic and symbolic explanation being elaborated in the book. The chief officer was styled Grand Hasta. It says that Moses initiated the Egyptian priesthood as probationers in the Mysteries of Isis. The key to the lost password is given. The symbol of initiation is a square with rounded corners and diagonaled. In closing a circle is formed, then ellipsed, but it must be "a symbol never to be broken." "Oulem Adonni, Jehovah, Eloi, Eloi, Jehovah, Adonni Oulem." "Lama Sabachthani." "From Everlasting to Everlasting." "It is finished."

ORDER OF SAINT CATHERINE OF MOUNT SINAI.

This Order was founded in the year 1063 A. D. by Robert de Lusignan surnamed Bras-de-fer. At the present time the Order is entrusted to and presided over by Prince Guy de Lusignan, who is in direct line the succeeding Prince. The Royal House of Armenia, Cyprus and Jerusalem founded three Orders; the first Order being that of the Sword, the second that of Saint Catherine of Mount Sinai, and the third that of Melusine. Prince Guy de Lusignan, having at his disposal the decorations of the Orders, has already conferred the honor on twelve loyal citizens of the United States, for services rendered to humanity, the arts and sciences, literary pursuits and research, the enlightenment of the race, and the Armenian cause. The Prince now resides in Paris, and devotes himself to literary pursuits.

MODERN ORDER OF THE WHITE MAHATMAS.

The headquarters of the White Mahatmas is at 417 Fifth Avenue, Minneapolis, Minn. Fred. R. White, one of the leading astrologers of America; R. Hollingsworth, the leader in market predictions; Leona White, the astral reader. These all had their address at the above place when the White Mahatmas organized. It was a strong team at the time and one of the psychic centers of the United States.

THE MAGIAN MASTERS.

This Magian Order is claimed as the most ancient of all occult Orders on record today. It claimed that it existed thousands of years B. C., and that it has been organized at different stated times in the world by selected Messengers of the Divine Spirit who are entrusted with his Word. The deepest truths are not put out, nor can there be found a record of the greatest occult societies of the past. Further information, if desired, can be obtained by addressing Ada Bertoni, G. R. O. M. M., 807 So. Main Street., Bloomington, Ill.

ORDER OF THE ATONEMENT.

This Order has Grand Temples at Jerusalem, Madras, and Paris. The Secretary's office is at 3 Evelyn Terrace, Brighton, England. It is said to be a strict Templar and Vegetarian Order, and to have descended from the Temple of IOUA, in the Holy City, and its members pledge themselves to devote themselves to ushering in the Golden Age. This venerable society hath arisen to restore order, peace, and union, by the power of the Spirit, Love, and Truth. They associate themselves together by order from the Center of the Atonement. We do not know whether there is a subordinate body in the United States or not.

THE SONS OF OSIRIS.

The Sons of Osiris is comparatively a quite modern Order. The degree is usually conferred on those who have already received the regular degrees in the more established Orders of the day. It is claimed to be more extensively conferred than all other side degrees combined. It is claimed that the lessons intended to be exemplified by it are more satisfactory and make a better impression. For more information address the Secret Society Publishing Company, Columbus, Ohio.

ORDER OF THE KNIGHTS OF PYTHIAS.

This Order was founded Feb. 19, 1864. James H. Rathbone and Robert A. Chambers have the credit as founders, the former preparing the ritual. They were clerks in a department of the Government, at Washington, D. C., where the first lodge was organized. The Ranks are Page, Esquire, and Knight. The membership numbers about 600,000, including the endowment membership of almost 65,000.

THE ORDER OF ELAM.

Founded in 1879 by "Cyrus the Elamite" in Louisville, Ky. "The position is elemental and physical, normal and planetary, moral, constitutional, and national." Pending a diploma of the Order, a thesis is a condition of gradation. The thesis of Cyrus was "God came from Teman, and the Holy One from Mount Paran. Selah." (Hab. iii, 3.) One can see. The seal is the Burning Bush, in form the human heart. The two top curves are Teman and Paran, the lower point is Man — Triune. There are six degrees. Three, six, nine. The latter, (Hab. iii, 3). The University of the Almighty. "Our seal is the confirmation of the heavens." We think that "Cyrus the Elamite" was George Dunn.

SOCIETY OF THE EUREKA PLATFORM.

We cannot even locate this society, as no "habitation and a name" appears on its first publication, "The Infallible Guide for Honest People." Its preface is signed "F. A. UNUS, H. L." He says: "Persons who wish to do well, and are willing to contribute their mite towards liberating the Human Race from theological, political, and social slavery, may find a base of operation in the following Brief." This society is indeed secret.

ORDER OF PETER THE HERMIT.

This is an organization of Red Cross Knights, with a uniform of a grey gown, with a monk's cowl and a pilgrim's staff, with a palm leaf. Weekly meetings for drill, degrees, entertainments, and business. The social side of the Knights finds full scope for enjoyment. The Triple Degree is the mainspring of Peter the Hermit. Philadelphia is the head of the society in the United States.

ORDER OF THE G. D. IN THE OUTER.

A society of occult students for practical Higher Magic, after passing examination in astrologic and kabbalistic knowledge in the subordinate degrees. It runs somewhat parallel to True Rosicrucianism. Membership hidden. Ladies and gents are admitted. There are three principal officers, as the Imperator, the Præmonstrator, and the Cancellarius. There is a G. D. in Boston, Mass. A real seeker for the door may address the Editor for further information.

ORDER OF THE SONS OF MALTA.

The Sons of Malta is probably extinct, in this country at least, but was all the go before the civil war. The motto was, " 'Tis Well " (II Kings iv, 26). They were styled " Brethren of the Maltese Band." Nearly all the northern States had this Order in them. They even dated the Order back to A. D. 1048, claiming the same lineage that other Maltese organizations do at the present time. They claimed Publius and Paul the great apostle as honored members in the past. Their ritual and ceremonies were very elastic and both were overdone; and this led to exposés and it fell into disrepute, and in a comparatively short time it became extinct. Its historical and ceremonial manuals have become rare. Our copy is dated 1859.

THE NEW YORK VEDANTA SOCIETY.

The Vedanta Society was formed in New York City in 1894, for the purpose of studying the Vedanta philosophy and practising its teachings. The society received its impetus and inception by Swami Vivekananda the exponent of Vedantaism who expounded it at the Parliament of Religions at Chicago in 1893, and subsequently visited New York City, and delivered a course of lectures before the society and in other cities, which lectures have been published mostly in pamphlet form and are on sale by the Society, at their library and lecture rooms, 62 W. 71st Street, New York City.

THE HOME SILENT THOUGHT BROTHERHOOD.

The brotherhood was developed and produced its light in Chicago, Ill., in 1902, by Ernest Loomis (now deceased). There are 12 degrees, seven of which are exoteric and five are esoteric. The members are endeavoring to unlock the latent powers that are within themselves and thereby reveal the " Kingdom of Heaven." The initial publication is " Powers of Coöperative Thought to Produce Results." " Heart-Culture " was its organ. 49th Street and Calumet Avenue, Chicago, Ill.

ANCIENT ORDER OF HIBERNIANS OF AMERICA.

This Order was founded in 1835, and composed of State and Provincial bodies, with subordinates. Its membership is confined to the Catholic persuasion, and generally to the Irish race. It is too well known to require any details.

CELESTO-TERRESTRIAL SOCIETY.

This is known in more modern times as "The Triad Society." It is a Chinese Order and in vogue in several of the States and among them this State. Benevolence is a leading fundamental and "Three Brothers" have the inherent power to call juntos, and initiate neophytes, and transact extraordinary business. The oath is taken under an arch of steel, and he is a member. When you see "a celestial," with three fingers, raise anything up, when he is with his natives, and at the same time roll his orbs either to the aphelion or perihelion points, you can divine he is endeavoring to discover his brethren.

SOCIETY OF ORIENTAL MYSTICS.

This is an occult society (incorporated), not for profit, with initiation and degrees. The true initiation of the Tarot is sent to each member, which includes the Minor and Major Arcana. "The Philomathian," Union City, Mich., has been its official organ, but we think that since January, 1904, Betiero's monthly "Oriental Mysteries," has been its organ. J. P. Dellanso is secretary. Initiation fee is \$5.00. Dr. T. J. Betiero is the head of the society. 1015 Sutter St., San Francisco, Calif.

ORDER OF HARUGARI.

This is a secret society, dating from 1848, among Germans in the Americas. It is most numerous in the United States. They claim to have descended from an ancient German Order of Knighthood. They claim a membership of about 18,000 and some 300 lodges. The perpetuation and diffusion of the German language is the fundamental object, with other social and fraternal features, yet it is classed as a secret society.

SONS OF ST. GEORGE.

The Sons of St. George was formed in the United States in the early seventies as a sort of counterpart to the Molly Maguires, as we are informed by Charles W. Heckethorn, and we think first in Utah. Its membership most exclusively consists of Englishmen, and it was first formed for self protection, and of late has attached a money benefit to itself.

THE ORDER OF ST. JOHN OF JERUSALEM.

The rise and progress of the Order of St. John of Jerusalem carries with it much history somewhat along the same lines as the Illustrious Order of the Knights of Malta, Knights of Saint John and Malta, Knights Templar, and several others of similar names. It is not the object to discuss these Orders here, but only to make a note of the first mentioned to give it a record by name with nearly fifty arcane Orders and societies, in this résumé of such, nearly all of which were, or are now active in the United States. These several Orders date back into the eleventh century and make for themselves an illustrious record. "The Rise and Progress of the Knights of St. John of Jerusalem." *Pro utilitate hominum.* By Elizabeth Surtees-Allnatt. New York, 1882.

KNIGHTS OF THE GOLDEN EAGLE.

We know but little about the society. At the session of the Supreme Castle, held in Philadelphia, May 5, 1881, a new constitution was adopted, adapted to the more advanced condition of the times. Some of the titles are Chief, Hermit, Herald, Bard, Chamberlain, Ensign, Esquire, and two Guardsmen. There are three degrees, and the general business methods are substantially the same as the leading fraternal Orders.

ORDER OF EULIS.

This Order was organized and propagated by Paschal Beverley Randolph. We think that its embryo was in Philadelphia, in the sixties. Subsequently Mr. Randolph organized it in Boston, Mass., at 89 Court Street, where he gathered about him several admirers, and projected the Order of Eulis. It flourished for some ten years, calling itself a Rosicrucian Society, but had scarcely any fundamentals pertaining to those of the sixteenth and seventeenth centuries, nor even the Rosicrucians of modern times. Mr. Randolph wrote and published many books on mystical matters, some being out of print and some have been republished and can be obtained of the Randolph Co., Toledo, Ohio.

DAUGHTERS OF PENELOPE.

We have been unable to obtain scarcely any information of this Order, as our printed document has been mislaid or lost; but as we recall it, constancy was the cardinal virtue, and in memory of Ulysses's wife the Order (or "Webs") were woven.

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The foregoing chapter of arcane societies in the United States, with a few exceptions, is published as a continuation of the résumé given in Vol. XIV, pp. 265-284, of N. AND Q., 1896. That chapter numbers 64 and this one 48, a total of 112. Nor are these all. We have data of some twenty more, some active, some dormant, and some extinct. The former chapter was reprinted in a pamphlet of sixteen pages, one hundred copies, all of which have been exhausted, and which only brought more enquiries for other Orders. The résumé is scarcely more than an index to the large number of these arcane societies. Several of them are of small account, and more than half of them are not even mentioned in Heckethorn's "Secret Societies in All Ages and Countries," Two volumes, 1897.

We have not mentioned any of the Greek-letter societies, of which there are legions. There are a large number of fraternal Orders whose paramount objects are sick and death benefits. The World Almanac for 1905 gives a paragraphical list of fifty-eight of these benefit-paying Orders in the United States. Some half a dozen have been included in these chapters, the benefit part of which was a more recent attachment.

We have also discarded the large number of political cabals or juntas, which in modern times seem to have degenerated.

We have several requests for a chapter on the various Rites of Masonry. This indeed is an interesting subject, and we now think that we will comply in the near future. Even a brief résumé of these rites will be a revelation to some of our recently made brethren, who climb the ladder to the 32° and are too apt to imagine they have it all minus 1.

The Riddle of the Sphinx.

THE SPHINX — Who calls me ? GOETHE — I.. MEPHISTOPHELES — And I ; we want you, Madam ! Give us a Riddle. THE SPHINX — If ye solve it not, know ye the penalty ? MEPHISTOPHELES — Of course we do ; go on, and quickly ; but what brings the Furies into this place ? they have not been invited. (A peal of thunder.)

THE RIDDLE.

There was a smart Bastard of Folly and Lies,
Who rode a pale horse through the stars in the skies,
And traced on the Moon words that puzzled the wise.

There was a dark Woman who guided a Snake
Across a wide Ocean of Waters, and spake ;
Than sank in the heart of a bottomless Lake.

There was an old Dotard who sat on a throne,
Environed with Dragons about like a zone ;
A She-Wolf came in and transformed him to stone. (A pause.)

There was a Black Lion who lived in a Star,
That glittered ten millions of aions afar,
Who sought a new planet in eagle-drawn ear.

The lightning-winged Coursers that prance through the air,
Behold his Avatar with rage and despair,
And hurled the Black Lion and chariot — oh, where ?

Then rose a strong Angel and wept at his fall,
And he shouted ; the steeds fell down dead at his call,
He descended to free the Black Lion from thrall. (A pause.)

The brightest of Stars was transfused into Three,
And a Shower of red Wormwood fell into the sea,
Which disgorged from its crystalline caverns a Key.

The Three were transfused to a Sun, in whose light
Vanished darkness and madness, and sorrow and blight,
When a Tiger came down, and the Kosmos was night.

The Key sank again in the ocean so deep,
There was silence and wonder more awful than sleep,
The white-robed sat down by their sweet harps to weep. (A pause.)

A blast of red thunder, a shock of red flame,
Twelve Stars fell from heaven ; the Tiger grew tame,
The riders came forth with the might of the Name.

The scorpions were there, with the she-wolves and beasts
From the souths, from the norths, from the wests, from the easts,
With wavings of banners and chauntings of priests.

But they perished — the Stars and the Sun shone once more,
And the Planets knelt down at the feet of the Four,
The whole Universe circling around to adore.

EDWARD VAUGHAN KENEALY'S "New Pantomime."

"The Earth is the Lord's."

BY WILLIAM FREELAND.

Lord of the lamkin and the lion,
Lord of Ben Lomond and Mount Zion,
Of Israel and Italy,
Watching in sweet humility,
I worship Thee !

Lord of the glow-worm and the planet,
Lord of dim Patmos and grim Thanet,
Of Jordan's flood and Highland Dee,
Touched by their waves of harmony,
I worship Thee !

Lord of the sunrise and the sundown,
Lord of Jerusalem and London,
Of ruined Babylon, Rome the free,
Awed by sad tales of tragedy,
I worship Thee !

Lord of the well-spring and the geyser,
Lord of Jew Paul and Roman Cæsar,
Of England and deep Germany,
Dreaming of wondrous time to be,
I worship Thee !

Lord of the lark — heaven's happy roamer,
Lord of King David and blind Homer,
Of Scotland and green Galilee,
Illumed by fires of memory,
I worship Thee !

Lord of the dewdrop and the ocean,
Lord of each heart's divine emotion,
Of heaven-born science, piercing free
To the sweet soul of mystery,
I worship Thee !

Teach me, dear God, and make me lowly,
Purge me with light, and make me holy,
Let me be crucified, and be
Christ-like, with Christ's humility,
Adoring Thee !

Euchre, the Game of Life.

ANONYMOUS.

Saxe's poem on homilies for wit has no lack,
As he likens life's drama to cards in a pack,
Or spread on the board for the game they call euchre ; —
We know how 'tis played, though not for the lucre ; —
Saxe calls it true courage which we pride not to own,
For all are not winners who " play it alone."

Then Douglas Levien he joins in the strife,
And likens our euchre to the drama of life ;
But not like our Saxe is he willing to own,
The way to succeed is to " play it alone " ;
But the lack of the player is not often missed
When with grace to his partner, he says, " I'll assist."

Then Bartlett the poet, he vies with the bards ;
And says that life's drama is again played with cards,
And with pen and his pencil he thinks he has shown
That the true road to win is not traveled alone ;
Nor is he willing to own, nor even to list,
When partners are weak, that one should assist,

But rather, when foes have obstructed life's glass,
'Tis wiser to say, " kind dealer, I'll pass."
How oft' on " life's ladder " we reach the top round,
And just as we are standing, we fall to the ground :
So with euchre our gain may be counted as four ;
Our contestants have one, no less nor no more ;

We " pass," but how quick our fate is made known
When our foe on the right says, " I'll play this alone."
Now in this trivial strife, wherever we roam,
" Assisting " our friends, or we may " go it alone,"
On the euchre of life, we are moving along,
And " passing " the weak as well as the strong.

But remember 'tis courage though it may be abrupt,
When we use it in saying, " I'll order you up."
Then we say, " order up," though our " partner " may blame,
For by losing " two points," we may win the game,
For reverses are lessons in the journey of life,
And all who are winners must risk in the strife.

Then we say, " order up," in sunshine or rain,
For by losing a " point," we eventually gain.
Once more spread the table ; oh ? grand, worthy bards ;
And again play life's euchre in a hand with the cards.
Let great, noble Saxe, in a way of his own,
In " hands " that are dealt him ; why " play them alone " ;

Let poet Levien in kindness, which ne'er will be missed,
 For friends, rich or poor, he'll always "assist" ;
 While Bartlett the poet, poor fellow, alas !
 He fails in his courage and always will pass ;
 But for fear of the breakers in life's strong cup,
 We'll take the precaution, and " order all up."

SIVA.

BY ALFRED COMYNS LYALL.

I am the god of the sensuous fire
 That moulds all nature in forms divine ;
 The symbols of death and man's desire,
 The springs of change, in the world are mine ;
 The organs of birth and the circlet of bones,
 And the light loves carved on the temple stones.

I am the lord of delights and pain,
 Of the pest that killeth, of fruitful joys ;
 I rule the currents of heart and vein ;
 A touch gives passion, a look destroys ;
 In the heat and cold of my lightest breath
 Is the night incarnate of Lust and Death.

If a thousand altars stream with blood
 Of the victims slain by the chanting priest,
 Is a great god lured by the savored food ?
 I reckon not of worship, or song, or feast ;
 But that millions perish, each hour that flies,
 Is the mystic sign of my sacrifice.

He may plead and pray for the millions born ;
 They may come like the dew on the morning grass ;
 Your vows and vigils I hold in scorn ;
 The soul strays never, the stages pass ;
 All life is the play of the power that stirs
 In the dance of wanton worshippers.

WEATHER RHYMES. All readers know the mnemonic verse,
 " Thirty days hath September," but some may never have heard
 of Sheridan's rhymes of the months :

January, snowy ; February, flowy ; March, blowy ;
 April, showery ; May, flowery ; June, bowery ;
 July, moppy ; August, croppy ; September, poppy ;
 October, breezy ; November, wheezy ; December, freezy.

The Mystery of the Lord's Prayer.

The following interpretation of the Pater Noster, copied from the writings of "ZARIEL," will be of interest to Mystics. It reveals the mystic education received by Christ, during his boyhood in Egypt, and refers to the annual progress of the Lord, or Sun, through the Eternal Space, as well as the infinity of the recession of the equinoxes.

"Our Father which art in Heaven" is the salutation to the Creator, or Sun, at its origin at the first point in Aries, crossing the equator, at the ascendant, or place from whence arises the "NAME," thus the Sun in

ARIES	is signified by "hallowed be thy NAME."
TAURUS,	{ "Thy KINGDOM come," being in an earth sign, governs the 'kingdom.'
GEMINI,	{ "thy WILL be done," Mercury ruling Gemini, governs the 'will.'
CANCER,	{ "on EARTH," the Moon ruling Cancer, and governing matter, sensuality, or 'earth.'
LEO,	{ "as it is in HEAVEN," the Sun ruling Leo, the House of the Lord, or 'heaven.'
VIRGO,	{ "Give us this day our daily BREAD," the Virgin holds the sheaves of wheat, or 'bread.'
LIBRA,	{ "and forgive us our trespasses, as we FORGIVE those who trespass against us," in the Balance, or scales of justice, ruled by brotherly love.
SCORPIO,	{ "and lead us not into TEMPTATION," the sign of the serpent, or 'tempter.'
SAGGITARIUS,	{ "but deliver us from evil," the sign ruled by Jupiter, the 'deliverer.'
CAPRICORNUS,	{ "for thine is the KINGDOM," Capricorn being an earth sign, similar to Taurus.
AQUARIUS,	{ "and the POWER," Uranus, or the higher magnetic WILL, ruling Aquarius, governing 'power.'
PISCES,	{ "and the GLORY," Neptune ruling Pisces, and governing the immensity of space with Infinite Wisdom and 'glory.'
	"Forever and ever, Amen."

The Universal Language.

I heard a lot of people *talk*,
On how to pronounce *Volapük* ;
Some were sure 'twas *Volapük*.
Making it to rhyme with *duke* ;
Another, who had read the *book*,
Spoke of it as *Volapük*.

One man said 'twas "simple *truck*,"
And sneering, called it *Volapük* ;
Some other persons, quite a *few*,
Who studied French, said *Volapük* ;
And one, who German spoke, said "*Ach*,"
The proper name is *Volapük*.

PLAY UPON WORDS. One of the best play upon words, that amuses those who will be amused, is the following :

— Pir —
— un —
— vent —
— vient —
— venir —
— d'un —

Un soupir vient souvent d'un souvenir.

JEU D'ESPRIT. (VOL. XXIII, p. 66.) Our questioner, H., in current volume, asks for a translation of the French above : How is this, freely stated : "Memory often brings with it a tear."

BASSNETT'S LAW OF PLANETARY DISTANCES. The law of distances of the planets from the sun is thus stated by Bassnett.

"Taking the mean distances of the planets as the radii of so many circular orbits, then we find that the following law obtains throughout the solar system :

The orbit velocity of each planet in miles multiplied by the time in seconds which a ray of light takes to pass from the sun to that planet is directly as the square root of that planet's distance from the sun in miles." — *Intimate Connection between Gravitation and the Solar Parallax.* By Thomas Bassnett.

ANAGRAMS AND COMBINATIONS. When King Stanislaus of Poland, then a young man, came back from a journey, the whole Lascinskian House gathered together at Lissa to receive him. The schoolmaster, Jaqlewsky, prepared a festival in commemoration of the event, and had it end with a ballet performed by thirteen students, dressed as cavaliers. Each had a shield, upon which one of the letters of the words *Domus Lascinia* (The Lascinskian House) was written in gold. After the first dance, they stood in such a manner that their shields read *Domus Lascinia*. After the second dance, they again changed their order, thus making it read *Ades incolumis* (Unharm'd art thou here). After the third dance, they stood *Mane sidus loci* (Continue the star of this place). After the fourth dance, they stood *Sis columna Dei* (Be a pillar of God). After the final dance, they stood *I, scande solium* (Go, ascend the throne). Indeed, these two words allow of 1,556,755,200 transpositions: yet, that four of them convey independent and appropriate meanings is certainly very curious.

TO COUNT A TRILLION. It is impossible to count a trillion. Had Adam counted continuously from his creation to the present day, he would not as yet have reached that number, for it would take him over 9,512 years. At the rate of 200 a minute, there would be counted only 12,000 an hour, 288,000 a day, and 105,120,000 a year.

ALEXANDER THE GREAT was born in Europe, died in Asia, and was buried in Africa. The preparations for his funeral consumed two years' time. The immense car containing the golden sarcophagus was drawn by sixty-four white mules, richly caparisoned, a distance of a thousand miles — from the Euphrates to the Nile. — *Giant Cyclodædia*.

MOTHERS. A ten-year-old sends us this collection of mothers; Old Mother Hubbard, Mother Goose, Mother Shipton, Mother Cary's chickens, Mother-of-Pearl, of-Vinegar, Mother Church, Mother Ann, Mother Eddy, Mother Eve, Mother Earth, and Motherwell's Poems. (Very good, but why not add "Marm Hackett's Garden," of Nantucket Skipper fame?)

TITLES. The grade of titles in Great Britain is said to stand thus: A Prince, Duke, Marquis, Earl, Viscount, Baron, Baronet, Knight,

RICHARD WAGNER AND THE "NUMBER THIRTEEN." To those who think the number "13" is an unlucky one, it may be interesting to note that this number occurs very frequently in the life of the colossal genius of Richard Wagner, who left such a rich legacy to the world of music and drama. The following is a partial list of the figures given by a writer of statistics :

Wagner was born in 1813, and the sum of the figures in 1813 is 13. There are 13 letters in his name. He composed 13 operas or "music-dramas." His first and determining impression in favor of a dramatic career was formed on the 13th of the month. Wagner's first public appearance as a musical personage dates from the year 1831, the sum of which figures is 13. The stage at Riga, where he became a director, was opened on the 13th day of September, and he there began the composition of "Rienzi," which he completed in 1840, the sum of which figures is 13. On the 13th of April, 1844, he completed his "Tannhauser," and it was performed in Paris on March 13, 1861; and on the 13th of August, 1876, he began the first presentation of his Baireuth drama, "The Nibelungen Ring." Wagner was exiled from Saxony for 13 years. He died on the 13th of February, in the 13th year of the new German Confederation. — *New Century Path.*

THE LAWS OF CHANCE. Card-players who are continually bewailing their ill luck of always receiving the same poor cards, will, perhaps, be reassured by knowing that the fifty-two cards, with thirteen to each of the four players, can be distributed in 53,644,737,756,488,792,839,237,440,000 different ways, so that there would still be a good stock of combinations to draw from, even if a man from Adam's time had devoted himself to no other pastime than that of playing at cards.

SCHOOL OF PYTHAGORAS. According to the cosmology of the Pythagoreans, the world is a closed ball, in the center of which is a closed fire. Around it lies three regions with ten globes; the heaven extending from the earth to the moon, the cosmos from the moon to the fixed stars, and Olympus, the region of the gods, beyond. God is the supreme cause, the creator (*geneton hypo theou ton kosmon*) which He rules, and to which He communicates His eternal and imperishable nature. This God is supreme intelligence, the *nous*, without passions, inaccessible to the senses, nor capable of change, conceivable by the intellect. Pythagorean philosophy is theistic, not pantheistic. — *S. Baring-Gould.*

MARKHAM'S POEM ON LINCOLN.

When the Norn Mother saw the Whirlwind Hour,
 Greeting and darkening as it hurried on,
 She bent the strenuous heavens and came down
 To make a man to meet the moral need.
 She took the tried clay of the common road,
 Clay warm yet with the genial heat of earth,
 Dashed through it all a strain of prophecy;
 Then mixed a laughter with the serious stuff;
 It was a stuff to wear for centuries,
 A man that matched the mountains and compelled
 The stare to look our way and honor us.
 The color of the ground was in him, the red earth;
 The tang and odor of the primal things;
 The rectitude and patience of the rocks;
 The gladness of the wind that shakes the corn;
 The courage of the bird that dares the sea;
 The justice of the rain that loves all leaves;
 The pity of the snow that hides all scars;
 The loving kindness of the wayside well;
 The tolerance and equity of light
 That gives as freely to the shrinking weed
 As to the great oak flaring to the wind —
 To the grave's low hill as to the Matterhorn
 That shoulders cut the sky. And so he came.
 From prairie cabin up to Capitol,
 One fair ideal led our chieftain on.
 Forevermore be burned to do his deed
 With the fine stroke and gesture of a king.
 He built the rail pile, as he built the State;
 Pouring his splendid strength through every blow,
 The conscience of him testing every stroke,
 To make his deed the measure of a man.
 So came the captain with the mighty heart;
 And when the step of earthquake shook the house,
 Wrenching the rafters from their ancient hold,
 He held the ridgepole up, and spiked again
 The rafters of the Home. He held his place —
 Held the long purpose like a growing tree —

Held on through blame and faltered not at praise,
 And when he fell in whirlwind, he went down
 As when a kingly cedar, green with boughs,
 Goes down with a great shout upon the hills.

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Bibliography of J. R. Skinner's Writings.

A correspondent inquires for the works of the late J. Ralston Skinner, of Cincinnati, Ohio, who died September 2, 1895.

The editor of this magazine was in correspondence with this grand man for over twenty years, it having began in the early seventies. Mr. Skinner presented him with all his published writings, which were studied studiously. The editor entertained him at his home in this city soon after his "Sources of Measures" was first published. It was one of the happiest meetings of a life time, and a day and half a night seemed short, and that was our really first lesson in the Kabbalah. He will long live in our memory. Here follows his writings as we possess them :

A FORCE IN MAGNETISM; Considered as in a measure controlling Planetary Motion, Earth Structure, Volcanic Action, Ocean Currents, etc. Written in the fall of 1864. [J. R. S.] 1867. Pp. 34.

FORCE IN NATURE AND ITS EFFECTS UPON MATTER. An essay. Matter is moved by the effect of force *on* it, not *inherent in it*. [J. R. S.] 1869. Pp. 85.

THE GREAT PYRAMID OF JIZEH. The Plan and Object of Its Construction. [J. R. S.] 1871. Pp. 20.

THE EGYPTIAN CUBIT. J. R. S. January 12, 1872.

A VALUE OF SYMBOLISM. With an addenda and appendix. [J. R. S.] 1872. Pp. 48.

THE ANCIENT OF DAYS. The Measure of the Heavens and the Earth by means of the only unit of measure, the British Inch. [J. R. S.] 1873. Pp. 46.

THE SOURCES OF MEASURES. Key to the Hebrew-Egyptian Mystery in the Source of Measures originating the British Inch and the Ancient Cubit, by which was built the Great Pyramid of Egypt and the Temple of Solomon; and through the possession and use of which, man, assuming to realize the Creative Law of the Deity, set it forth in a Mystery, among the Hebrews called Kabbala. By J. Ralston Skinner. Octavo; pp. xvi + 324. Cloth. Cincinnati, 1875.

SUPPLEMENT TO SOURCES OF MEASURES. To the Memory of John A. Parker. By J. Ralston Skinner. 1876. Pp. 64.

SOME LIGHT UPON THE EGYPTIAN METHOD OF CHRONOLOGY. By J. Ralston Skinner. December 31, 1875. Appendix: As to Measures. J. R. S. January 1, 1876. Pp. 12.

CLASS EXAMINATION PAPER. Harvard College, December 9, 1876. "State and prove the fundamental proposition in the theory of limits. Prove, by the aid of this proposition, that the volume of a sphere is one-third of the product of its surface by its radius." J. R. S. January 17, 1877.

THE CROWN JEWELS OF THE NATIONS ARE THEIR MEASURES. I. Geometry. II. The Measures of the Nations and their Origin. III. Architectural details and specifications of the Great Pyramid of Egypt, as derived from these measures. IV. Demonstration of *essential error* in the Legendre of Playfair method of the rectification of the curve of the circle. To the Memory of John A. Parker. By J. Ralston Skinner. Cincinnati, 1877. Pp. 90.

A CRITICISM ON THE LEGENDRE MODE OF THE RECTIFICATION OF THE CURVE OF THE CIRCLE. By J. R. Skinner. 1881. Pp. 42.

THE SOURCES OF MEASURES. By J. Ralston Skinner. Second edition; with Supplement. Octavo; pp. xvi + 324 + 64. Cloth. Cincinnati, 1895.

PAPERS PUBLISHED IN THE INTERNATIONAL STANDARD.

Suggestive Notes on Pyramid Measures of Mr. Petrie and others.—Vol. II, No. 3, pp. 243-254. July, 1884. Cleveland, O.

The Measure and the Power. The Imperial British Inch.—Vol. II, No. 4, pp. 357-360. July, 1884.

Flinders Petrie's Work at the Great Pyramid.—Vol. II, No. 4, pp. 367-371. July, 1884.

Letter of J. R. Skinner to Charles Latimer.—Vol. II, No. 4, pp. 422-423. September, 1884.

A Criticism on Mr. Petrie's Late Pyramid Measures.—Vol. II, No. 5, pp. 516-535. November, 1884.

Hebrew Metrology.—Vol. III, No. 2, pp. 122-129. May, 1885.

Letter of J. R. Skinner to Charles Latimer.—Vol. III, No. 2, p. 156. May, 1885.

IN MEMORIAM. By Military Order of the Loyal Legion of the United States. Companion James Ralston Skinner, Major and Judge Advocate U. S. V. Born at Lockport, N. Y., October 7, 1830. Died at Watkins, N. Y., September 2, 1893. Sketch of the deceased. November 21, 1893. Pp. 4.

THE NEW AGE. An illustrated monthly published by The Supreme Council of the 33d Degree A. & A. Scottish Rite S. J. U. S. A., Washington, D. C. Commenced January, 1904. The numbers for 1905, contain 88 pages a month, nearly one-half of which is devoted to Masonry. The leading articles are "Materials for the History of Freemasonry in France and elsewhere on the Continent of Europe from 1718 to 1859," by Albert Pike, ^{33d}, in a series of chapters, edited, arranged, and annotated by Geo. F. Moore, ^{33d}. Also the usual quota of the Jurisdictions, Southern and Northern. All Masons in possession of the Scottish Rite degrees should subscribe for The New Age. Yearly subscription, \$1.50, and can be sent to The New Age, 346 Court Square, Nashville, Tenn.; 433 Third Street, Washington, D. C.; 1825 Park Row Building, New York City.

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Ἀρμονίη, κοσμοιο φάεσφορε, καὶ σοφὴ Δαίμων.
"Harmony, light-bringer of the kosmos, and wise Daimon."

The Various Rites in Masonry.

1. The Indian Rite, or mysteries of Botulo, possessing three degrees of science, is a theoretical and practical course of moral and religious philosophy, aiming at the development of the state of estatic trance and adeptship.
2. The Chaldean Rite has three degrees of construction, and three degrees which are complicated. It originated in India, and was termed in Egypt the Mysteries of Isis.
3. The Memphis Rite is a continuation of the dogmas of antiquity, amplified to 90 degrees of work, and 6 degrees of office. It embraces all Masonic knowledge, but reduced by the Grand Orient of France, in 1866, to 33 degrees of the Ancient and Primitive Rite, in three series, and seven classes as primitively, and thus developing Symbolic, Hermetic, and Egyptian Masonry.
4. The Japanese Rite has considerable relationship to those of Western Asia, and possesses three degrees. The Sun is considered a planetary hero, with combats to sustain and monsters to conquer, thus symbolizing the passions. These are allegorically represented in the compass of the temple, and form 12 representations after the example of the twelve episodes

of the journey of Jesus to Calvary. The Grand Master, clothed in a fire-colored robe, causes the neophyte to pass across an artificial sphere, composed of moving circles, and gives him the instruction necessary for his initiation into the mysteries of Tien-tee-ohe, or Union of Heaven and Earth. The Grand Master is elected for life by universal suffrage, and holds a general assembly every seven years. It has many affiliated bodies in the Western and Southern Provinces of China, in which the use of the Masonic symbols is of the greatest antiquity.

5. The Belly Paaro Rite possesses two degrees. It exists among the negroes of Guinea, and it teaches morality, equality, and brotherly love, and it is always presided over by an aged man. The aspirant is subjected to the greatest austerities, and when the period of initiation has arrived, he is admitted into a large cabin constructed for the ceremony, where they reveal to him the lesser mysteries; five months after this he receives the complement of initiation, and from that time onward he enjoys the greatest respect and consideration.

6. The Congo Rite, or mysteries of the Inqueta, possesses three degrees. It bears great resemblance to those of ancient Egypt, and it admits all colored men of the Congo region. In the midst of a vast forest is raised a temple, remarkable for its simplicity; all avenues are guarded with care by the initiates, and profanes who should intrude therein would be pitilessly put to death. To be initiated into this Masonic Order, it is necessary that the candidate should die to vice to be re born to virtue. The candidate is enveloped in hair cloth and carried to the outer court of the temple amid funeral chants; on his arrival, he is extended upon a table and rubbed with the oil of the palm tree, which was consecrated to the Sun by the Egyptians. After fifteen days' submission to the harshest trials, they reveal to him with great ceremony the mysteries of the Inqueta, and the dwellings resound with joyous chants. According to the popular belief the initiate acquires a celestial soul and enjoys the gretest veneration.

7. The Druse Rite consists of three degrees, and is of great antiquity in Lebanon, being assimilated with the mysteries of antiquity. The neophyte has to undergo a long preparation by abstaining from all sensual pleasures. He fasts the whole of the ceremonial day, and during the reception is tempted in

every possible way to gratify his appetite and his senses. It is only when he has resisted the last and greatest trial that he is received. By the discipline which they enforce, the initiates are brought face to face with the shadowless dead in the hall of spirits. The Druses are doubtless anterior to the time of the Crusades; and they are at present in affiliation with other Eastern similar associations.

8. The Turkish Rite of the Ottoman Empire was founded by Ali who was punished with death. They call themselves Bek tash, and they were the clerical branch of the Janizaries, who are a sworn military caste. They hold that the Order enfolds an assemblage of knowledge to be acquired mystically by a process of gradual assimilation to the Supreme Being, with a pure and independent heart, seeking only truth and justice. The several grades are known as so many virtues. They have similar ceremonies, signs and grips, as those of the York Rite, and they wear a marble cube, spotted with the blood of Ali, and a small brown shawl, ornamented with divers allegorical figures. There existed at Belgrade an "Alikosh," whose Grand Master is in communion with the same rite in Persia and Arabia. The occult science, qualified by the ancient priests as the "regenerating fire," is now termed animal magnetism, the full knowledge of which was for forty centuries the appanage of the Ancient Hierophants, and is practised at this day in Egypt, and other parts of Africa, and in India.

9. The York, or Ancient English Rite derives its ceremonies from a confraternity of architects, and to its first three degrees were added four others of the Templar system. There existed in the seventeenth century a Hermetic association in London, and its mystical language was applied to the higher grades of Masonry in 1721, in an address dictated to the Grand Lodge.

10. The Swedenborgian Rite, or the Illuminati of Stockholm, consists of three degrees, in addition to the three degrees of the Symbolic Lodge. This Rite belongs to the Theosophical School of believers who hope to raise themselves to the spiritual world by ecstasy. The last degree of the rite is a developed explanation of the affinity of man to divinity by the mediation of celestial beings.

11. The Strict Observance was a rite created in 1743 by the

Baron de Hunde. This Masonry of the Régime Rectifié has five degrees. It is a Templar Rite, with the Rose Croix and Kadosh as its chief ceremonies. It is a branch of Ramsay's rite of Chevaliers, who propagated it in 1728.

12. The Kilwinning Rite was founded upon the two grades of Heredom and Rosy Cross, which claimed some antiquity in London in 1743. Kilwinning is the name generally given to the 25 degrees of the Empire of the East and West, collected in 1758 upon the Rite of Chevalier Ramsay, which consisted of seven degrees.

13. The Swedish Rite is a Templar system of nine degrees, and was very popular during the former half of the eighteenth century. Masonic writers claimed it to have existed in Sweden from the twelfth century.

14. The Rite of the Three Globes, or the Supreme Interior, has ten degrees. Its symbolical degrees were erected into a Grand Lodge by Frederick the Great, and they adopted the higher degrees at a later period.

15. Zinnendorf's Rite was founded in 1773, and comprises seven degrees. It was introduced at Berlin in 1776. It is based on Theosophic lines, and a Chapter attached to the Grand Lodge.

16. The Rite of Philalethes, or Lovers of Truth, is composed of seven degrees, and was first promulgated in 1773. Their Chapters occupy themselves as depositaries of all Masonic knowledge, and seek the reintegration of intellectual man. They follow the system of Martinez de Pasqually.

17. The Rite of Chevaliers of the Rosy Cross is of Egyptian origin. It is divided into three emblematical classes under the denominations : I. 1. The Sanctuary of Masonic Secrets. 2. The Sanctuary of Hermetic Secrets. 3. The Sanctuary of Theosophic Secrets. II. 1. The prayer, oath, and baptism. 2. The alliance, union, and joy. 3. Humanity, invocation, and light.

18. Schröder's Rite, comprising seven degrees, denominated the True and Ancient Rose Cross Mason.

19. Rite of the Perfect Initiates of Asia consists of seven

degrees of Hermetic philosophy, and was founded in 1780.

20. The Eclectic Rite is composed of three degrees, and was founded by the Baron Knigge in 1783. The Masters are admitted to the study on the rites most practised.

21. The Rite of Negociates, or Sublime Masters of the Luminous Ring, was formed in 1780 upon the Pythagorean model. Initiation was preceded by a purification by the four elements. The Magi teach the sciences.

22. The French Rite of the Grand Orient embraces only the degrees to Rose Croix, and was organized in 1776. It consists of seven degrees. The Grand Council subsequently included a small collection selected from other rites.

23. The Philosophical Scotch Rite comprises twelve degrees of science, and was formed in 1776 for the purpose of developing and expounding the philosophy of Pythagoras, especially the doctrine of numbers and geometry.

24. The Egyptian Rite of Cagliostro was androgynous Masonry, and was founded in 1782. His speculations included metallurgy, necromancy, cabalism, and oneirocrity. His Elixir of Life was composed of aromatics and portable gold. He invoked shades under the system of the Copts, as indicated by the Amoric books. At Masonic receptions, a pupil, or dove, that is to say, a young girl in a state of innocence, was placed before a crystal vase filled with water, and after the imposition of hands by the Grand Copt, she acquired the faculty of Seer, visibly in the water, communicating with the genii of the middle regions. In the third degree, the ladies had their dresses embroidered with the seven initials of Anael, Michael, Raphael, Gabriel, Uriel, Zebachiel, and Anochiel. After the invocation of the Dove, Gabriel permits the receiver to purify; afterwards six other primitive angels consecrate the insignia; lastly, Moses, that he may bless each ornament. In giving these, the mistress places the aspirant in a large circle, and the Lodge is closed with adoration to the Eternal. When the wife of Cagliostro was before the Romish Inquisition, she asserted that her husband spoke harshly of Moses, as he had refused to aid him in his mysteries.

25. The Rite of Saint-Martin was founded at Paris, May 7, 1798. The doctrines are those of Martinez de Pasqually. The

Rite is divided into ten degrees, of which seven form the first temple, and three the second temple. Its instructions treat of the creation of Man, his disobedience, punishment, regeneration, and his re integration in the good things which he has lost by his transgression. Its aim is the perfectionment of man, that he may strive to approach his Sovereign Master, from whom he emanates. Martinez de Pasqually was a German, born about the year 1700, of a poor family ; but at the age of sixteen he knew Greek and Latin. He visited Turkey, Damascus, and Arabia. He was instructed in the temple mysteries, and established a particular Order of the Rose Croix, which rite exercised a considerable influence over the various Masonic organizations of the country. The rite was reproduced at Paris in the Lodge of the Philadelphes, and it comprised twelve degrees, in which all the sciences reposed upon chemistry and the Occult Sciences. The rite possessed a library rich in Masonic literature.

26. The Rite of Fessler, or of the Grand Royal York Lodge, identical with the Friendship Rite of Berlin. It was formulated in 1787 and contained nine degrees. It gives an account of all existing rites.

27. The Ancient and Accepted Scottish Rite comprises now thirty-three degrees, and was organized at Charleston, South Carolina, in 1802. It has had a checkered record historically, and at present there are several bodies in the United States, each claiming legitimacy and jurisdiction.

28. The Rite of Mizraim possesses 90 degrees, divided into four series. It was established in 1805. The initiations are an imitation of the Egyptian Masonry, and comprehend a pure morality.

29. The Philosophical Persian Rite was established in 1816. It comprised seven degrees. We do not have much data as to it and think its existence was brief.

30. The Perfect Initiates of Egypt was composed at Lyons in 1821, and consisted of seven degrees, which were after the form and example of the Crata Repoa.

Many of these orders practice the same degrees under other names and with other arrangement. The whole science of

ancient Masonry may be classed under the following divisions.

First. The study of nature in all its elements and results — Astronomy and Chemistry, which lead to a direct demonstration of T. S. A. O. T. U., and a knowledge of the Egyptian Magi, preserved to posterity by adoption into the order.

Secondly. The Mosaic institutions as portrayed in the Holy Bible, and the Mysteries of antiquity.

Thirdly. The evangelical doctrines, the natural sciences, philosophy and history.

Fourthly. The institution of the Order of the Knights Templar, which completes the historical portion of our teaching.

Lastly. The work is highly philosophical, and is a study of the religious myths of the different ages of humanity. It is only by the aid of history and science that the brethren can seize the true spirit of the Masonic institution. All degrees and dogmas admitted into certain rites, foreign to the above classification, are innovations, and as a general rule have injured pure Masonry, by bringing into it difficulties, dissensions, discussions and quarrels, and hence disturbing the peace and harmony of the great fraternity. (From "Masonic Charges and Lectures." A Series Translated from the French by John Yarker, 33—96°. Manchester, Eng., 1880.)

ADDITIONAL MASONIC RITES.

1. The New Masonic Rite is the name of a document published and copyrighted in 1901, and distributed throughout the United States. The address of the Supreme Secretary is 282 West 7th Street, St. Paul, Minn. The first paragraph reads as follows;

"Degrees of the Ancient, Free and Accepted American Masons, of the Ancient and Accepted American Rite of Freemasonry, from the first to the thirty-third and last degree, taken from the tribes of the Indians of our Forests."

It is claimed from these Masonic degrees that our Indians are in fact the "Lost Tribes of Israel," and that modern Freemasonry had its place and its true origin through Moses, at the time when he built the Masonic Tabernacle in the wilderness.

It is stated that this rite in no way conflicts with the York Rite. The floor work is tinged with Indian usages and customs so that it varies very much from the modern drama as that is usually performed. Exodus XXV is taken as the foundation of

the American Rite. The degrees are divided into six classes, the first three, being Class I, are recorded as follows ;

1. Entered Carpenter's Apprentice, or the Hunter.
2. Fellow-Craft Journeyman Carpenter and Builder, or the Warrior.
3. Master Carpenter and Builder or Noble and Sublime Chief.

We do not know whether this rite is now in operation and practice in the United States or not.

The Rite of Adoption has been for many years in operation, especially in France, whereby the son of a Master Mason is formally admitted within the pale of Masonic influence ; and the brethren of his father's lodge in testimony of their fraternal regard, assume certain responsibilities connected with the young man's well-being. The technical name for a Mason's son is, in England and America, a Lewis, or Lufton, but in France it is "Louveteau." It is said that the conduct of the Lewis, and his social and moral fitness for society is watched and it thus strengthens him for a future Masonic career.

The Adoptive Rite is usually applied to what is known as androgynous, or female Masonry. The Grand Orient of France established this in 1774, but it failed of that recognition which was anticipated, and later, in 1805, was seized on by Napoleon to further his schemes, and it fell into disrepute, and at present has scarcely "habitation and a name" in our foreign countries. It was introduced formally into the United States in 1778, but did not flourish for over fifty years, until Robert Morris revived it for the benefit of the wives and daughters of America, and for a period of years it somewhat flourished. During the internal strife, in the sixties, it again became dormant. But it a few years later revived and now flourishes, and at present prospects it appears the Order of the Eastern Star has come to stay for many years. There are five degrees : Adah (daughter), Ruth (widow), Esther (wife), Martha (sister), Electa (Benevolent Mother).

It would be of minor interest to name all the rites of Masonic origin ; suffice it to say that as a principle they are all founded upon the Ancient York Rite with variations and innovations, and subsequent to the revival of 1717. Connected with the Masonic degrees, and outside of them, are numerous asteroidal bodies also moving in an orbital manner around the central Sun of York, so to speak, but in different planes. Of course, strictly professed scientific societies are not to be understood.

New Thought.

"A crank is any person you don't agree with, and a faddist is any person whose hobby is not yours. Society seldom agrees with a reformer."—ADEPT.

The uninformed will tell you that New Thought people are a lot of cranks, faddists and the like, but ask these same people what New Thought really means and they will give you some unintelligent answer and branch off into a dissertation on Dowie and Dowieism, or Mrs. Eddy and Christian Science, while as a matter of fact, neither of the above come under the heading of New Thought, in the strict sense of the word.

New Thought is really old thought modernized. By some it is termed Mental Science, by others, the New Psychology. It is, truly speaking, a general revolt against the gross materialism and superstition which has invaded modern civilization or rather has been a part of civilization for ages back. We long ago recognized the omnipotence of man's mind, but we have been held back unwillingly by believing in foolish creeds and dogmas, which, while they have seemingly answered our religious requirements, have kept us in state of doubt. A belief in New Thought is but a matter of true spiritual enfoldment. "If a man thinketh in his heart, so is he," is New Thought in a nutshell. We are beginning to find out, and it has taken us a long time to do so, that there is nothing good or bad but thinking makes it so. We all exist merely in our mental states, and if our thoughts are bad, we are bad. To the man of pure thoughts everything is pure, and to the beautiful everything is beauty. So we make our lives. The New Thoughter believes in God as a principle and Heaven and Hell as conditions of minds, which are as much in evidence now as when we take our leave of our bodily form.

New Thought is right thinking, right acting and right living and when men begin to realize that they are individuals and not mere automatons, and that there is something more in life to live for than the accumulation of selfish greed and lust, then perhaps New Thought will be welcomed and the good old golden rule will be in order. PETER E. DUDLEY, Newark, N. J.

MOHAMMED AND PROPHECY. (N. AND Q., Vol. XXIII, p. 66.)
B. F. A. will find the information he seeks in Vols. II, pp. 527, 542, 574; III, p. 74.

Mad al Mad. (Gen. xvii, 2.) "And I will make my covenant between me and thee, and will multiply thee exceedingly."

Ahmed. (Haggai, ii, 7.) "And I will shake all nations, and the Desire of all nations shall come; and I will fill this house with glory."

Parakletos. (John xiv, 16, 26; xv, 26; xvi, 7.) "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

As to the the name "Mad al Mad," see the work "The Asian Mystery, Illustrated in the History, Religion, and present state of the Ansairi or Nusairis of Syria." By Rev. Samuel Lyde, M. A. London, 1860; pp. 126, 271. In his Ansairi MS. he says, are the consecutive invocations of Ali:

"I invoke thee, my Lord, by the names of the Name according to the rules of language, which names are: Ahmed Mohammed, the chosen; and in the Old Testament 'Mad al Mad'; and in the New Testament 'Paraklete'; and in the Psalms 'Muhamin' (the observer of Actions; and in the Koran 'Mohammed'; (Good is the Veil)."

As to the name "Ahmed," see "The Book of God." By E. V. Kenealy. London (about 1864); pp. 93, 261:

"H M D. From this root, says Parkhurst, the pretended prophet Mohammed had his name. Yet there can be no doubt that in this place, the great Arabian Messenger of God is here expressly foretold by Haggai, and by name; there is no pretence, even by the biblicals, that it is interpolated by the Arabs."

As to the name "Parakletos," see "The Life and Character of the Celebrated Prophet of Arabia, called Mohamed, or The Illustrious." By Godfrey Higgins. London, 1829; p. 78;

"I say that, if the word used by Jesus was ΠΡΟΛΙΤ, and that this word does mean, as Mr. Sale says (Sec. iv, p. 58), illustrious, then the translation of it into the Greek word *parakletos* is wrong, and that it ought to be rendered by a term answering to the word *illustrious*, which of course must be the word *periklytos*."

The word *klytos* is used for an illustrious man both by Homer and Hesiod. The Mohammedans claim that the word found in Luke (xxiv, 49) *epangelian*, referred to Mohammed.

THE WORLD FULL IN 2250. Mr. J. Holt Schooling, in an article, "When will the World be Full?" in *The Cosmopolitan* for July, 1901, of twelve columns, illustrated, sums up his investigations and researches that in 2250 the world will be full. The following is his summary and forecast :

1900	1,600,000,000	31 to the square mile.
2000	4,328,000,000	83 " " "
2100	11,706,000,000	225 " " "
2200	31,662,000,000	609 " " "
2250	52,073,000,000	1,001 " " "

As there are 52,000,000 of square miles of land on the earth, and as we are to consider 1,000 persons to each square mile as the equivalent of the world as being full, it follows that we want a world population of 52,000,000,000 of persons to fill the condition. A glance at the above statement of growth in the world's population shows that the necessary growth from 1,600,000,000 in the year 1900 to the 52,000,000,000 in the year 2250, almost 350 years ahead of the present time, when, as the illustration suggests, it may be necessary to hang out a notice to the effect that the world is full to the utmost limit.

At the present time the density of population in the world is about one and one-half times that of the United States. In the year 2000 the density of the world population will still be considerably under the present density of China or of Spain; in the year 2100, however, this density will be on the track of Germany's present density of population, and will have passed the present density of France; while in the year 2200, the density of the world population will have gone beyond the present high density of Belgium's population; and in the year 2250, there will be 1,000 persons to every square mile of land on the earth, and the world will be full.

"There's not a star, howe'er remote or dimly it may shine,
But has a purpose to fulfil in Nature's grand design;
There's not a soul in God's great world possessed of reason's gift,
But has the power, if he choose, the truth from lies to sift."

Elegy of Adam.

AN ARMENIAN SONG.

Adam, sitting at the gate of Paradise,
Wept and said sadly :
Oh Seraphim, oh Cherubim !
Who enter Paradise,

I was king in Eden,
Like to a powerful king ;
For one only command
Of that fruit of that immortal tree,

On account of Eve my consort,
Who was deceived by the cunning of the serpent,
They took my beautiful ornaments,
And without pity they stripped me.

This only time that I failed.
By the words of my wife I was deceived ;
When I saw her so shameless
Despoiled of her glory as the devil,

I was touched with pity for her ;
Of the immortal fruit I took and eat :
I said : Perhaps my Creator may come
And seeing me and Eve naked,

With paternal love he will take pity on us
And will have compassion on me and her.
I heard the sound of the footsteps of the Lord
Coming to Paradise, and I was surprised :

With the leaf of the figtree I girt my reins,
Among the trees I hid myself ;
He come and called : Adam, where art thou ?
I replied : I am naked :

My Lord, I have heard thy voice ;
I was frightened and ashamed ;
But who told ye that ye are naked ?
Or who deceived ye ? tell me.

Eve replied to him :
The serpent deceived me and I eat.
The Lord cursed the serpent and Eve,
And I was enslaved between them.

The Lord commanded : Go forth :
Dust ye were and dust ye shall become.
I pray ye, O Seraphim,
I lament, O, hear me ;

When ye enter Eden,
Take a branch of the immortal fruit,
Bring and place it on my eyes
And heal my obscured sight.

When ye enter Eden
Shut not the gate of Paradise,
Place me standing at the gate.
I will look a moment and then bring me back.

Ah ! I remember ye, O flowers,
And sweet smelling fountains ;
Ah ! I remember ye, O birds,
Sweet singing, and ye, O beasts.

Ye who enjoy Paradise,
Come and weep over your king,
Ye who are in Paradise planted by God,
Elected from the earth of every kind and sort.

Man and the Ascidian.

A MORALITY. [ANDREW LANG.]

"The Ancestor remote of man," says Darwin, "is th' Ascidian," —
A scanty sort of water beast, that ninety million years at least
Before gorillas came to be, went swimming up and down the sea.

Their Ancestors the pious praise, and like to imitate their ways ;
How, then, does our first parent live ? what lesson has his life to give ?

Th' Ascidian tadpole, young and gay, doth life with one bright eye survey,
His consciousness has easy play.

He's sensitive to grief and pain, has tail, and spine, and bears a brain,
And everything that fits the state of creatures we call vertebrate.

But age comes on ; with sudden shock he sticks his head against a rock !
His tail drops off, his eye drops in, his brains, absorbed into his skin ;
He does not move, nor feel, nor know the tidal water's ebb and flow,
But still abides, unstirred, alone, a sucker sticking to a stone.

And we, his children, truly we in youth are, like the tadpole, free. [know.
And where we would we blithely go, have brains and hearts, and feel and
Then Age comes on ! To Habit we affix ourselves and are not free ;

Th' Ascidian's rooted to a rock, and we are bond-slaves of the clock ;
Our rocks are Medicine, Letters, Law ; From these our heads we cannot
Our loves drop off, our hearts drop in, and daily thicker grows our skin. [draw ;

Ah, scarce we live, we scarcely know the wide world's moving ebb and flow
The clanging currents ring and shock, but we are rooted to the rock,
And thus at ending of his span, blind, deaf and indolent, does Man
Revert to the Ascidian.

QUESTIONS AND ANSWERS.

THE FIVE-POINT WORD. The word referred to by ESOTERIST appears four times in the Scriptures, once in the Old Covenant and three times in the New, or once by Amosis, and three times by Saul (Acts xiii, 9); the former was a learned man (Acts xiii, 9), and the latter studied at the feet of Gamaliel and used choice words in his official letters:

"Who hath also sealed us, and given the earnest of the spirit in our hearts." — (1 Cor. i, 22.)

"Now he that hath wrought us for the self-same thing, is God, who also hath given unto us the earnest of the spirit." — v, 5.

"Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." — Eph. i, 14.

"And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand." — Gen. xxxviii, 18.

Some commentators think the author of these ecclesiastical epistles purposely selected the *earnest* words, he having before made a *pledge* and thus covertly wrote to his brethren. (Consult the Greek text.) If the author decapitated the word, the proper letter can be affixed by using "the most mystical one in the alphabet." (See "The Book of God," p. 12, by Dr. E. V. Kenealy.)

Prof. Elliott Coues, of Washington, D. C., when addressing the Western Society of Psychical Research, April 26, 1888, said at a certain stage of his address: "I should like to say more just here, but must remember that I am addressing a public audience, and take to heart certain guarded words of St Paul."

AN ALPHABETICAL WORD OR NAME. A reader, who signs his quill-name GAMMA, asks for the longest word or name having its letters alphabetical. In repeating the alphabet we are reminded of "John K. B. STUVE," a German jurist and government official, and author of several political treatises, born 1798, died February 12, 1872. But this is defective in the final e.

JEHOVAH OR JEHOVIH. (Vol. XXIII, p. 60.) For the information of A. H. we say that the four-lettered name (IHVH) in the King James version is pronounced with the assistance of e, o, and a, in each case, in four places as stated by Cruden, Jehovah, and in five places hyphenated, Jehovah-jireh, -nissi, -shalom, -shammah, -tsidkenu.

In the Oahspe Bible, the name is invariably pronounced with the e, o, and i, Jehovih, as per the above reference.

In N. AND Q., Vol. IX, p. 63, there are eighteen exemplification for the pronunciation of the tetragrammaton.

THE YETZIRAH. F. P. HARTMANN will find the information he desires in the kabbalistic book "The Yetzirah," a book on Creation or the Jewish Metaphysics." The work is attributed to the patriarch Abraham. The question was partially answered in N. AND Q., Vol. XIV, p. 103. We will enlarge the matter and give ¶ 4 of Section VIII, Rev. Isidor Kalisch's translation, New York, 1877.

(4). "Fire or ether emanated from the water. He established by it the throne of glory, the Seraphim and Ophanim, the holy living creatures and the angels, and of these three He formed His habitation, as it reads: 'Who maketh His angels spirits, His ministers a flaming fire' (Ps. civ, 4). He selected three consonants from the simple ones which are in the hidden secret of three mothers or first elements: air, water, and ether or fire. He sealed them with spirit and fastened them to His great name and sealed with it six dimensions:

He sealed the height, and turned towards above and sealed it with V H I.

He sealed the depth, and turned towards below and sealed it with V I H.

He sealed the east, and turned forward and sealed it with H I V.

He sealed the west, and turned backward and sealed it with I H V.

He sealed the south, and turned to the right and sealed it with H V I.

He sealed the north, and turned to the left and sealed it with I V H."

TRADITIONAL NAMES OF THE FELLOWCRAFTS. (Vol. XXIII, p. 47.) "A Lewis" will find those traditional names he asks for in Vol. III, p. 167, taken from Mackey's "Encyclopædia." Abiram, Akirop, Alycaber, Berthenar, Benachad, Gravelot, Hoben, Joabert, Karmavil, Morphey, Romvel, Stolkein.

ISAAC NEWTON'S UNPUBLISHED MANUSCRIPTS. A correspondent (GRAVITAS) asks for a list of some of Newton's works that have not yet appeared in print. The following titles are taken from a catalogue annexed to a bond, given by Mr. Conduit to the administrators of Sir Isaac. A Dr. Pellet was appointed to peruse the manuscripts, and judge what was proper for the press. He accordingly did so and reported that these were "not fit to print":

Church History; Temple of Solomon; The Sanctuary; Corruptions of Scripture; Paradoxical Questions Concerning Athanasius; Workings of the Mystery of Iniquity; Theology of the Heathens; Account of the Contest between the Host of Heaven and the Transgressors of the Covenant; History of the Prophecies.

THE LOWELL OFFERING. To the inquirer (C. H. E.) we will say "The Lowell Offering" was a monthly publication, filled mostly with the writings of factory girls, edited by Harriet Farley. It was published at Lowell, Mass., and nine volumes were issued. It commenced October, 1840, and continued under the above name to the end of 1845, completing five volumes. The publication was then discontinued for two years. It was resumed in the spring of 1848, and styled "The New England Offering," and continued till 1849, ending with the March number of that year. (During the interim Harriet Farley published a volume of poems, dated 1847.) The author and editor was born in Claremont, N. H., being the daughter of Rev. Stephen Farley, a settled minister there, and one of eight children. She was twenty-four years of age when she assumed the editorship of "The Offering." But few complete sets are now known.

NAPOLÉON AND LAPLACE. Napoleon asked Laplace, "Why is it that the word 'God' is nowhere to be found in your work, '*Mécanique Céleste*'?" Laplace replied, "*Sire, je n'avais pas besoin de cette hypothèse.*"

Please give a translation.

A. C. T.

JANNES AND JAMBRES. (Vol. XXIII, p. 66.) S. H. J. will find an article on Jannes and Jambres (II Tim. iii, 8), in Vol. IV, p. 293. The two magicians are thought to have been the sons of Balaam (Num. xxii, 5), himself a magician-seer, he having foretold "There shall come a Star out of Jacob" (xxiv, 17), claimed by some to have been the Star of the Magi (Matt. ii, 2, 7, 10). Others claim the star foretold the advent of Zarathustra, while others claim that Zarathustra gave the prophecy.

Jannes and Jambres are only another form for John and James.

AUCTOR-IQUE. A CONSTANT READER submits the following as his opinion of some of the recently unearthed manuscripts that have been collated, edited, translated, and published, and calls attention to the anagram :

Antique, unique critiques, (and) technique, oblique reliques.

The anagram is "Auctor." Latin for creator, mover ; or more specifically, author.

Very good, and unique. But why not rearrange the words ?

(An) oblique, unique relique ; critique, antique (and) technique. Then "our cat" might be found in the decapitations and hold "a court."

RIDDLE OF THE SPHINX. (N. AND Q., Vol. XXIII, p. 101.)

The riddle published, and referred to above, is taken from Dr. Edward V. Kenealy's new edition of poems, "A New Pantomime," pp. 416-418. London, 1865.

We will present to the first person sending us a solution of the riddle, Vols. XVI-XVII, and XIX, N. AND Q., in the original wrappers. To the second one sending us the solution we will present either Vols. XVI XVII or Vol. XIX, in the original wrappers.

PLATO AND PHILO. Theophilus Rubinsohn, in a review of Philo Judæus, says there was a proverb that "Plato *philonizes*, or Philo *platonizes*."

MAZZAROTH.—NAZARETH. (II Kings xxiii, 5 ; Job xxxviii, 32 ; Matt. ii, 23, etc.) The word Mazzaroth (in Job), Parkhurst spells with one z ; " the twelve signs," in the margin. Mazza-loth in Kings (in the Septuagint), " the twelve signs," in the margin ; Nazareth in the four evangelists

" Both Gesenius and Fuerst translate the word Mazaroth ' the twelve signs.' Both agree as to its root. It is *nazar*, the *m* being changed to *n*, which is allowable in Hebrew. *Nazar* is a verb, and means ' to encircle.' *Nazareth* and *Mazaroth*, then, both mean the same thing — the Zodiac. The idea of their identity, I claim, is original with me." — *Milton Woolley*, " On the Word God." Streater, Ill., 1873 ; p. 10. M.

The questioner (M.) will find an interesting article on the " Meaning of the Epithet Nazorean (Nazareth)," by William B. Smith, in *The Monist*, for January, 1905 (Vol. XIV, No. 1). This quarterly is edited by Dr. Paul Carus ; \$2.00 a year, and published in Chicago, Ill. The article shows conclusively there was no such city as Nazareth, and that the sect of the Nazo-reans did not receive their name from the word Nazareth.

" JURE " SOUND. It has been said that there is no contradiction between the terms " mystic " and " rationalistic." These two are extremes that meet. Idealistic rationalism, and the deductive methods peculiar to it, invariably presuppose as their starting point, the immediate and *apriori* perception of an absolute Principle — a perception which we call mystical, precisely because it is immediate and unanalysable. Reason contains principles which we can't demonstrate, but which can be deduced, and are the proper objects of belief

S. D. PARRISH. Richmond, Ky.

AN ARITHMETICAL PUZZLE. Set down the number of your living brothers ; double the number ; add to it 3 ; multiply the result by 5 ; add to this the number of your living sisters ; multiply the sum by 10 ; add the number of deaths of your brothers and sisters ; subtract from the sum 150. The righthand figure will be the number of deaths ; the middle figure will be the number of living sisters ; the lefthand figure will be the number of living brothers. — *Buffalo Commercial*.

THE SECRET OF THE AGES. "What was the aim and object of those searchers after the 'Hermetic Secret?'"

"The visitor to Paris would do well to seek at the 'Cemetery of the Innocents, on the fourth arch, on the right-hand as you go in from the Rue St. Denis,' for the mystical figures placed there by Nicholas Flamel, the famous alchemist. In appearance, as delineated in the above *chef d'œuvre*, they are singularly fine examples of Mediæval Art showing forth the Secrets of Transmutation in a mystical, but beautiful allegory. Subjoined to these illustrations is Flamel's explanation, also his account of his life, that strangest of strange chapters in alchemy, wherein the reader will see how Flamel became possessed of the 'Book of Abraham the Jew'; how he toiled over its leaves, experimenting, trying one interpretation after another with no success; how he painted the figures of the fourth and fifth leaves on his house walls, and brought great clerks to see them all in vain; how he made a pilgrimage to Spain, and there met a man who explained the riddle, and at last Flamel knew the 'Secret of the Ages.'"

EUCHRE. THE FOUR HOMILIES. The following references should have been printed at the end of the poem on "Euchre, the Game of Life," published in the April No. of N. AND Q.

The Game of Life — A Homily, J. G. Saxe, Vol. XIX, p. 281.

A Homily on a Homily, Douglas A. Leiven, " " 282.

Homily on the Homilies, Marcus Bartlett, " " 283.

The first homily, by Saxe, was written for the New York *Ledger* some thirty years ago; the second, by Leiven, appeared in the New York *Argus*; the third, by Bartlett, appeared in the Buffalo *Express*; and the four, anonymously, was published in the Manchester (N. H.) *Advertiser*, in 1889.

JEU D'ESPRIT. Quest. If Mr. Rider Haggard had been Gen. Lew Wallace, who would "She" have been? Ans. "She" would have "Ben Hur."

"Talk of essence and substance and I know not what,
God either made Christ, or else he did not;
If he did, Christ's a creature, that's plain to the view,
If not, Christ's a God, and then we have two."—HUGH J. BROWNE.

ΘΟΥΣ ΑΝΘΡΩΠΙΝΟ ΔΑΙΜΩΝ—"Character is man's destiny."

PLATONIC QUOTATIONS. From which works of Plato are the following taken, attributed to him :

"God perpetually geometrizes." Found on the title-page of "The Basic Outline of Universology." By Stephen Pearl Andrews. Octavo. New York, 1872.

"Where nature geometrizes, there is God." Quoted in "The Hidden Way Across the Threshold." By J. C. Street, Page 362. Octavo. Boston, 1888.

"O Lord, how great a geometer thou art." Isaac Barrow inscribed these words in his edition of the works of Apollonius, also saying, "God himself geometrizes." Preface to Seba Smith's "New Elements of Geometry." London, 1850.

"Every divisor is a gift of God." Quoted on title-page of "The Nuptial Number of Plato." By James Adam. Octavo. London, 1891.

"The end of human life ought to be to know God." — PHILO.

"God is himself space, which he himself fills." — PHILO.

"God is the abstract universality that has no particularity." — PHILO.

"Let us build altars to the beautiful necessity." — EMERSON.

"The laws of nature are the mathematical thoughts of God." — PLATO.

"The proper study of Earth's sons is Earth." — FREEMAN.

"The proper study of mankind is man." — POPE.

"Shakespeare existed in potency in the sun." E. M. WHELOCK.

"Our sun is a variable star." — ARAGO.

EPITAPH ON THEOPHILUS CAVE. Barrow-on-Soar, Leicestershire, England.

Here in this Grave there lies a Cave ;
We call a Grave a Cave ;
If Cave be Grave, and Grave be Cave,
Then, reader, judge, I crave,
Whether doth Cave here lye in Grave,
Or Grave here lye in Cave ;
If Grave in Cave here bury'd lye,
Then Grave, where is thy victory ?
Go, reader, and report here lyes a Cave,
Who conquers Death and buries his own Grave.

Anti-Newtonian and Anti-Copernican.

This article is given in reply to several questions received, some of which have laid in the copy drawer for two or more years. It is evident that some have but very vague ideas as to the structure of the Solar System, while others have but limited opportunities to acquire a knowledge of astronomy. Another class do not read up on the progress of astronomy and several of these do not scarcely dream that there are anti Newtonian, anti-Copernican, or anti-Ptolemaic books published in these modern times. We shall not attempt to go into details in answer to these several correspondents, but give a statement of the four systems of astronomy, and append some of the literature on these systems, and then each can satisfy his own desires as to obtaining the books, and inform him- or her self.

The Ptolemaic system claims the first place in consequence of its wide acceptance and the fame of the astronomer whose name it bears, rather on account, because he reduced it into a system than actually originated it. More accurate ideas were, however, current but found few supporters. Aristarchus of Samos, who lived about 200 years B. C., supposed, according to Archimedes and Plutarch, that the earth revolved around the sun, for which "heresy" he was accused of impiety. Cleanthus of Assos, who flourished about 20 years later, was, according to Plutarch, the first who sought to explain the great phenomena of the universe by supposing a motion of translation on the part of the earth around the Sun, together with one of rotation around its own axis. The historians relate that this idea was so novel and so contrary to the received notions that it was proposed to arraign Cleanthus also for impiety.

THE PTOLEMAIC SYSTEM.

The Earth was regarded as the center, and around this the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn, regarded as *planets*, were assumed to revolve in the order here given.

THE EGYPTIAN SYSTEM.

In this system, the Earth is the center ; Mercury and Venus were supposed to be satellite of the Sun, and the Sun with his satellites revolved around the Earth as the center, and then outwardly Mars, Jupiter, and Saturn in the order named revolved around the Earth. This system regarded the Moon as a planet, the nearest to the Earth.

A long time elapsed before any new theories of importance were proposed ; but in the fifteenth century of the Christian era Copernicus came forward and propounded his theory.

THE COPERNICAN SYSTEM.

This system ultimately superseded all before it, and is the system now generally accepted ; yet this has its opponents. It places the Sun in the center of his system as the cynosure, around which all the primary planets revolve. It must not be supposed, however, that all of the ideas of Copernicus were adopted, for some of them appeared defective in important particulars, one of which was his doctrine of epicycles, to account for the irregularity of the motions of the planets. He wrote his system out for publication in a work "*De Revolutionibus Orbium Celestium*," but did not live to see it published.

THE TYCHONIC SYSTEM.

Tycho Brache placed the Earth as the immovable center, the Moon revolving around the Earth, the Sun revolving around the Earth exterior to the Moon, and then Mercury, Venus, Mars, Jupiter, and Saturn revolving around the Sun in the order named. Tycho was the last who ventured on any original speculations in this field. He seems to have been influenced to have his system harmonize with the interpretation of Scriptures, as well perhaps as to perpetuate his name. Subsequently Kepler and Newton came and endeavored to perfect the Copernican system. This system is now the generally accepted solution the world over. Yet there are some phenomena

and problems that it does not quite satisfactorily account for, and hence from its critics and opponents there has appeared some literature in opposition. The astronomers or propagators of the systems flourished as follows :

Ptolemy, Claudius, at Alexandria, in the second century.
Copernicus, Nicolas, Prussian astronomer, 1473-1543.
Brache, Tycho, Danish astronomer, 1546-1601.
Kepler, Johann, German astronomer, 1571-1630.
Newton, Isaac, English philosopher, etc., 1642-1727.

ANTI-NEWTONIAN AND ANTI-COPERNICAN LITERATURE.

1. "Is the Copernican System of Astronomy True." By W. S. Cassedy, of Pittsburgh, Pa. 1888. Pp. 212.

This work takes up a systematic survey of the whole subject, criticizing its hypotheses, its methods of proofs, and its results, and then submits new problems and their solutions which results are at variance with the Copernican system. It is a work for a mathematician, and not for the general reader.

2. "Copernicus Refuted, or the True Solar System." By an Anglo-American. Baltimore, 1846.

Many of the arguments in this pamphlet are anti-Copernican and are elaborated in the book above (1).

3. "The True Doctrine of Orbits. An original treatise on Central Forces." By H. G. Rush, of New Danville, Pa. Lancaster, Pa, 1887. Pp. 134.

This work is rather anti-Newtonian than -Copernican, as the author by his methods demonstrates circular orbits, which was supposed to be the doctrine of Copernicus.

4. "The Earth Stands Fast. A Lecture by Prof. C. Schoeppfer." Translated for and edited by J. Watts de Peyster, with Notes and a Supplement by Frank Allaben. New York, 1900.

The lecture of Prof. Schoeppfer was delivered and published in 1854, entitled "The Biblical-Tychonic *vs.* The Newtonian-Copernican System." de Peyster's translation is from the seventh German edition, 1868. He supports the Tychonic System. "This Earth Stands Fast" is a royal octavo pamphlet of 80 closely printed pages, about two thirds of which is occupied by Mr. Allaben's notes and supplement.

5. "Algol: The 'Ghoul' or 'Demon' Star. A Supplement to 'The Earth Stands Fast.'" By J. Watts de Peyster and Frank Allaben. New York, 1900. Royal 8vo; pp. 84.

6. "The Copernican System: The Greatest Absurdity in the History of Human Thought." By J. R. L. Lange, Pacific Grove, Calif. Oakland, Calif. 1891.

7. "The Great Copernican Myth." By W. W. Spooner, of the Century Press Bureau. Tivoli, N. Y., 1901. Dedicated to Gen. John Watts de Peyster.

This pamphlet and the prior one (6) both lend their support to the Tychonic System and credit Gen. de Peyster with much courage, and as their patron enlightener.

8. "Do Ocean Currents Demonstrate the Diurnal Rotation of the Earth?" Reprint from the *Tivoli Times*, Sept. 7, 1900.

"Are the Phenomena of Meteorology Consistent with the Tychonic System?" Reprint from the *Times*, August 24, 1900.

"Summary of the Strongest Arguments in Favor of the Views of Gen. J. Watts de Peyster's 'The Earth Stands Fast.'" Reprint from the *Times*, Aug. 10, 1900. By Frank Allaben. 8vos.

9. "The New Principia. True System of Astronomy. The Earth Proved to be the Stationary Center of the Solar System, and the Sun shown to be only 365,000 Miles from the Earth." By R. J. Morrison, Commander, R. N. London, 1872. Pp. 72.

10. "The Solar System As It Is, and Not as Represented, and The True Proper Motion of the Sun Through Space at the rate of 100,000 miles per hour. The Earth and Planets and their Satellites move with the Sun, in Cycloidal Curves; the Doctrine of Elliptical Orbits False." By R. J. Morrison, a Lieutenant in the Royal Navy. London, 1857. Cloth; pp. 214.

21. "The Solar System Truly Solved; Demonstrating that the Sun is an Electrical Space, and the Source of Every Natural Production Displayed Throughout the Solar System." By James Hopkins. London, 1849. Pp. 132.

12. "The Anti-Newtonian. The Discovery of Gravitation, and the Majestic Motive Force which Generated the Diurnal and Yearly Revolutions of the Heavenly Bodies." By William I. Loomis. New York, 1866. Pp. 82.

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AND

NOTES AND QUERIES

MANCHESTER, N. H.

S. C. GOULD,

Editor and Publisher.

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No. 6.

"The Law of Nature is the Happiness of the Creature."

S. BARING-GOULD.

Pagan and Christian Epitaphs.

BY B. F. UNDERWOOD.

A Christian writer has remarked : " There is not much hope on the pagan tombs, though all that is affectionate and humane is there." This is probably true, generally speaking. In the later days of the republic, and in the empire, there was much Stoicism, but no excess of Optimism ; and while there was no such religious fear of death as has prevailed in Christendom, there was no well defined idea of a future life, and no joyful anticipations in regard to it. Doubt and disbelief as to the reality of conscious existence after death were as common then, perhaps, as now. The popular idea was that of a dark underworld as the home of the dead. Here are some epitaphs collected from various sources :

"The bones of Nicen are buried here. Ye who live in the upper air, live on, and farewell. Hail ye, below, receive Nicen."

Another epitaph says : " Traveler, curse me not as you pass for I am in darkness and cannot answer."

The Roman pagan epitaphs have usually at the top, "D. M.," meaning Diis Manibus, "to the manes," or souls of the departed.

A wife entreats the manes to take good care of her husband, to see him in her dreams, and soon to be with him again. Thus :

"When I lost thee, O my husband, I lost the sweet light at the same time."

Husbands testify to the worth of their wives in words like these :

"I loved her better than myself, and nothing could part us but death."

"Though dead, she will always be alive to me, and always golden in my eyes."

"She never pained me except by her death."

"She was chaste, modest, irreproachful, a mother to all the world ; she came to the help of all who were needy."

Aulus Memmius Urbanus, to his "Dearest Fellow Freedmen," expresses himself in these words of friendship :

"Between thee and me, my most excellent freedmen, there has never been a dispute. We first met in the slave market ; we received our liberty in the same house ; and nothing but this fatal day could separate us."

Among other inscriptions are the following :

"I have restored everything committed to my trust ; I have not been quarrelsome ; I have done all the good I could."

"I have never had any lawsuit ; I have not quarreled ; I have paid my debts ; I have been faithful to my friends. I had a small fortune, but a great mind."

"When my daughter Lydia died, the model of beauty perished. Strangers, who pass, fill with tears the hollow recess in this marble."

"Our hope was in our boy ; now all is grief and ashes."

"The fates judged ill when they robbed me of my boy."

Some of the epitaphs emphasize the brevity of life : "Life is a trifling gift."

"Live for the present hour, since we are sure of nothing else."

The skeptical and agnostic view of the future is expressed in the following inscriptions :

"Once I was not. Now I am not. I know nothing about it, and it is no concern of mine."

"I lived as I liked, but I don't know why I died."

On the tombstone of one who evidently enjoyed life, is found the following :

"You who read this go and bathe in the baths of Apollo. I have done so with my wife often. I would now if I could."

A man whose wife, child, brother, sister, and nephew died the same day, wrote :

"The angry gods gave all five in one day to an everlasting sleep."

Another inscription is rather bitter in spirit :

"I lift my hands against the gods who took me away at the age of twenty, though I had done no harm."

These epitaphs are quite different from the early inscriptions found on the Christian tombs in the catacombs, some of which are as follows :

"Eutuchius, wise, pious, and kind, believing in Christ, entered the portals of death, and has the rewards of light."

"To dearest Cyriacus, sweetest son : May'st thou live in the Holy Spirit."

"Regina, may'st thou live in the Lord Jesus."

"To my sweetest husband : Live in God."

"Here sleeps, in the sleep of peace, the sweet and innocent Severianus, whose spirit is received into the light of the Lord."

"Silvana, thou didst live well with me from thy maidenhood, rejoicing in innocent wedlock. Refresh thyself among the holy spirits."

On one tombstone is written : "Called away by angels."

Words like the following are often found : "He departed in peace." "He has rested." "He will rest." "He went to God." "Thou dost repose forever free from care." "Ever faithful, he will remain with God." "In peace and benediction."

In some of the Christian epitaphs prayers of the dead are asked, as in the following example :

"Here rests a handmaid of God, who of all her wealth retains this house only. Her friends bewail her and seek for

consolation. O pray for thine only child, whom thou hast left behind. Thou wilt remain in eternal rest."

In the thousands of inscriptions of the first centuries there is no reference whatever to many of the doctrines which, in later times, came to be regarded as essential to salvation. There was a childlike simplicity in them. — *The Progressive Thinker*.

THE FOUNDATION DOCTRINES OF HENRY WARD BEECHER. A correspondent asked for a plain statement of the foundation doctrines of Henry Ward Beecher. We delayed the reply until we could give it from his own words. Haply we found the cutting from the N. Y. *Independent*, but this is without the year date.

" Baltimore, June 21. Rev. Geo. Morrison of Baltimore has received the following letter from the Rev. Henry Ward Beecher :

Brooklyn, June 19.

Dear Sir : I thank you for your friendly solicitude. I am sure that in the end you will not be disappointed, though on some points you may not agree with me. The foundation doctrines, as I hold them, are a personal God, Creator and Ruler over all things ; the human family universally sinful, the need and possibility and facts of conversion ; the divine agency in such a work, Jesus Christ ; the manifestation of God in human conditions ; his office in redemption supreme. I do not believe in the Calvinistic form of stating the atonement. I do not believe in the fall of the human race in Adam, and, of course, I do not hold that Christ's work was to satisfy the law, broken by Adam, for his posterity. The race was not lost, but has been ascending steadily from creation. I am in hearty accord with revivals and revival preaching, with the educating forces of the church, and in sympathy with all ministers who, in their several ways, seek to build up men into the image of Jesus Christ — by whose faithfulness, generosity and love I hope to be saved and brought home to Heaven. My sermons, as published in the daily papers, I am not responsible for. They are fragmentary, and often utterly incorrect. They will be revised and corrected by me before being published with authorization, and will in the autumn appear in book form. I am truly yours,

HENRY WARD BEECHER.

QUESTIONS AND ANSWERS.

KNEELING AT PRAYER. (Vol. XXIII, p. 66.) The practice of kneeling in prayer is derived from the oriental practice of prostration. In the two accounts of the dedication of the Temple of Solomon, there is a curious variation, as the common version reads. In I Kings viii, it is stated that the King stood before the altar in the presence of all the congregation, and spread forth his hands towards heaven, preparatory to his prayer. But in II Chronicles vi, it reads that he stood upon a scaffold, three cubits high, in the court of the Temple, "kneeled down upon his knees before all the congregation of Israel and spread forth his hands." This apparent discrepancy is probably to be explained by the fact that the latter account was written by a priest after the coming of the colonies from Babylon where the kneeling practice was current. Nevertheless, there may possibly be another explanation found in examining the definition of the Hebrew term rendered "kneel," *B R K H*. It is defined, "to lie down, to kneel, to bless, to salute." The word in its various forms is more or less familiar.

The celebrated Spinoza was named Baruch, afterwards Latinized as Benedictus, or blessed. In Genesis ii, 3, the Lord God is said to have blessed the seventh day (*I B R K H*). A score of texts can be cited in which the verb is used in that sense. When the patriarch Joseph was proclaimed over the land of Egypt, the command is said to have been given "Bend the knee" (Gen xli, 43). The Hebrew term is *A B R A K H*, and doubtless should have been rendered as an order to applaud the new made prince as he rode in his chariot.

Psalms xcvi, 6, reads: "O come, let us worship and bow down; let us kneel before the Lord, our maker." Here the Hebrew verb is *N B R K H U*. In the Greek this is rendered *klausomer*, and in Latin *plaremus*, both meaning "let us lament, or bewail." So there is a margin for varieties of opinion, for the curious; while to the reverent the posture of the body is of little account.

A. WILDER, M. D., Newark, N. J.

"THE SONG OF THE SOUL VICTORIOUS." In your NOTES AND QUERIES for January, 1898 (Vol. XVI), you published "The Song of the Soul Victorious, by an Ancient Hindoo." The first stanza is as follows :

"I stand in the Great Forever,
I lave in the Ocean of Truth,
And I bathe in the golden sunshine
Of endless Love and Youth."

This was seven and a half years ago. Soon after it appeared in your magazine it was reprinted in the N. Y. *Magazine of Mysteries*. I enjoyed the song very much. Now in the recent issues of the *Banner of Light* the following has appeared :

"The Song of the Soul Victorious." By Mrs. Eliza E. Pettsinger. This exquisite and inspiring poem, which up to the present has only been circulated through private sources, and yet has brought so much light and hope to the sorrowing, peace to the tempest tossed, and has met with an enthusiastic reception wherever it has become known, that it is to be given a wider sphere of usefulness with the reading public.

The poem has been published by the Banner of Light Company, handsomely illustrated by Henry A. Hancox, and ideally printed and bound in white, with gold lettering, at 85 cents a copy by mail postpaid. Boston, Mass.

Now I want information as to whether the song you printed over seven years ago, "By an Ancient Hindoo," is the same as the one published by the Banner Company, "by Mrs. Eliza E. Pettsinger."
G. K. F.

In answer to G. K. F. we will endeavor to ascertain and report for the information of all our readers : perhaps in season for the current number of N. AND Q.
EDITOR.

NEW ENGLAND AND NEW FRANCE. (Vol. XXXIII, p. 66.) Your correspondent YANKEE enquires respecting the giving of the names New England and New France. In Goodrich's "History of the United States" it is stated that Prince Henry, the son of James I, applied the term New England to the territory now known by that designation. Earlier discoverers in Canada, supposing that they were navigating in Asia, named

the territory La Chine, or China, which it still preserves. But I suppose it was afterwards called New France, from motives analogous to those which dictated the Spaniards to call the province of Mexico New Spain, and the Swedes settling upon the Delaware to name it New Sweden.

A. WILDER, M. D., Newark, N. J.

ELIJAH HINSDALE BURRITT. Who can give us information of Elijah Hinsdale Burritt, author of the first of the following works, and perhaps of the second :

"Logarithmick Arithmetick," containing a new and correct Table of Logarithms, from 1 to 10,000; also an easy method of constructing a table of logarithms. Astronomical tables. Solar and Lunar Eclipses, etc. by Elijah Hinsdale Burritt. Williamsburgh, 1818. 8vo, pp. 251; boards.

"Geography of the Heavens," and Class Book of Astronomy, and a Celestial Atlas. By Elijah H. Burritt, A. M. New York, 1846. 12mo, pp. 332; boards.

Are the two books by the same author. Were there other works by the same?

Webster's International Dictionary (1905 edition), and also Thomas's Biographical Dictionary (1889), do not mention him.

PHILOMATH.

UNIVERSOLOGY. On page 629 of Stephen Pearl Andrews's large work, "The Basic Outline of Universology" (New York, 1872), he says :

"The work entitled 'Vestiges of Civilization,' a title imitated from the 'Vestiges of Creation,' is perhaps the nearest approach to the actual discovery of Universology which has been made, apart from the discovery itself. The author, who has not given us his name, had evidently profoundly appreciated, if he had not completely digested the former philosophies over the whole wide divergency from Kant and Hegel to Comte; and from their materials, with a rare originality of his own, he passes over to considerations of Number and Form closely allied with those which have occupied ourself."

The author of the above book ("Vestiges of Civilization"), was James O'Connell, a lawyer of New York City. (See Vol. V, N. AND Q., p. 33.)

THE TRUE EARTH GLOBE. In a work entitled "Ancient and Modern Physics," there is an interesting discussion on the "True Earth Globe." At the request of a correspondent (X) of "The Theosophical Quarterly," Brooklyn, N. Y., the editor, H. B. Mitchell, reviews the problem and publishes a solution, in the quarterly for April, 1905, comprising nearly five pages.

"The decreasing pull of gravity and the increasing effect of apery as we go from the center of the earth. The boundary of the "True Earth Globe" is taken as that neutral surface where the effects of gravity and apery exactly balance or neutralize each other, — as on one side of this surface a body revolving with the earth would be drawn toward the center, while on the other it would be repelled." (See page 53 of the book.)

Mr. Mitchell makes the mean radius of the "True Earth Globe" to be nearly 20,000 (or more exactly 19,730) miles. The author of the book (Mr. Willson) gives it as 25,000 miles.

THE INVERTED "NUN" (N). In the Hebrew text of the Old Testament the letter Nun is found inverted before Numbers x, 35. We are told by the commentators that "the section, commencing verse 35, was made by God with signs below and above, to indicate that it is not in its proper place."

A Rabbi says: "This is not so, but that this book was counted by itself." "How do you know it?" asked a pedal listener. The Rabbi replied: "'She hath hewn out her seven pillars' (Prov. ix, 1). This means the seven pillars or books of the law" (the Heptateuch).

"BEFORE ABRAHAM WAS, I AM." I send you this question as to whether the quotation is grammatical? (John viii, 58) I never could understand why He spoke thus, if it is correctly translated.

S. S. S.

There are many ungrammatical expressions in the Scriptures, as gauged by our modern grammars. If it is read "Before Abraham, I was," it would better harmonize with the preceding verse. But let it be read "I Am was before Abraham," which would harmonize with "I Am hath sent me unto you." (Exodus iii, 14.) These transpositions have involved dogmas and disputes as to the trinity.

The Canon of Reason and Virtue.

(FROM LAO-TZE'S TAO TEH KING.)

Translations by Dr. Paul Carus, Chicago, Ill.

Self-Culture. When in the world all understand beauty to be beauty, then only ugliness appears. When all understand goodness to be goodness, then only badness appears. For

"To be and not to be are mutually conditioned.
The difficult, the easy, are mutually defined.
The long, the short, are mutually exhibited.
Above, below, are mutually cognitioned.
The sound, the voice, are mutually coalitioned.
Before and after are mutually positioned."

Non-Assertion. When one desires to take in hand the empire and make it, I see him not succeed. The empire is a divine vessel which cannot be made. One who makes it, mars it. And it is said of beings :

"Some are obsequious, others move boldly,
Some breathe warmly, others coldly,
Some are strong and others weak,
Some rise proudly, others sneak."

Virtue of Discrimination. One who knows others is clever, but one who knows himself is enlightened.

One who conquers others is powerful, but one who conquers himself is mighty.

One who knows sufficiency is rich.

One who pushes with vigor has will ; one who loses not his place endures. One who may die but will not perish, has life everlasting.

Sameness in Indifference. When a superior scholar hears of Reason he endeavors to practice it. When an average scholar hears of Reason he will sometimes keep it and sometimes lose it. When an inferior scholar hears of Reason he will greatly ridicule it. Were it not thus ridiculed, it would as Reason be insufficient. Therefore the poet says :

"The reason-enlightened seem dark and black,
The reason-advanced seem going back,
The reason-straight-levelled seem rugged and slack."

The high in virtue resemble a vale,
The purely white in shame must quail,
The staunchest virtue seems to fail.

The solidest virtue seems not alert,
The purest chastity seems pervert,
The greatest square will rightness desert.

The largest vessel is not yet complete,
The loudest sound is not speech replete,
The greatest form has no shape concrete."

Propounding the Essential. True words are not pleasant ; pleasant words are not true. The good are not contentious ; the contentious are not good. The wise are not learned ; the learned are not wise.

The holy man hoards not. The more he does for others, the more he owns himself. The more he gives to others, the more he acquires himself. Heaven's Reason is to benefit but not to injure ; the holy man's Reason is to act but not to strive.

LAW OF NEGATION. *All things sprang from their opposites.* Virtue sprang from evil, or it would cease to be comparative and, therefore, not virtue. Cold sprang from immovable heat ; heat sprang from motional cold. Light sprang from darkness in motion ; darkness existed from light at rest. Fire sprang from frozen gas ; water sprang from condensing fire. Hate sprang from love of *something else* ; love sprang from hate of *something else*. Freedom is known by slavery ; slavery is known by freedom.

HOMER.

The nations cry, the light swims in the air,
And Homer smiles, the foremost of the rude,
Ragged and blind. The first of all the grand
Roams through the world to beg a little bread.
Alas ! the world makes beggars of its kings,
Spurning its greatest, on whose brain it feeds ;
Then call the poets proud, wry-mouthed, harsh,
If they return its justice on the world !
The world is WRONG, for MIND alone can tell,
And Genius RIGHT in heaven, earth or hell.

Ancient Egyptian Morals.

FROM "THE BOOK OF THE DEAD."

The following collection of morals are taken from the Egyptian "Book of the Dead," and was taught and believed by a highly civilized people at least three thousand years before the time of Moses. These people were taught to so live that at death they could truthfully say :

I have not done evil to mankind.
 I have not oppressed the members of my family.
 I have not done evil in the place of right and truth.
 I have had no knowledge of worthless men.
 I have not wrought evil.
 I have not brought forward my name for exaltation to honors.
 I have not ill treated servants.
 I have not thought scorn of God.
 I have not defrauded the oppressed one of his property.
 I have not caused harm to be done to the servant by his chief.
 I have not caused pain.
 I have made no man to suffer hunger.
 I have made no one to weep.
 I have done no murder.
 I have not given the order for murder to be done for me.
 I have not inflicted pain upon mankind.
 I have not committed fornication.
 I have not diminished from the bushel.
 I have neither added nor filched away land.
 I have not encroached upon the fields of others.
 I have not added to the weights of the scales.
 I have have not misread the pointer of the scales.
 I have not carried away the milk from the mouths of children.
 I have not extinguished a fire where it should burn.
 I have not done iniquity.
 I have not robbed with violence.
 I have not done violence to any man.
 I have committed no theft.
 I have not slain man nor woman.
 I have not made light the bushel.
 I have not acted deceitfully.
 I have not purloined the things that belong unto God.
 I have not uttered falsehood.

I have not given away to wrath about myself without cause.
 I have not uttered evil words.
 I have attacked no man.
 I have never pried into matters.
 I have not set my nation against any man.
 I have not defiled the wife of any man.
 I have not committed any sin against purity.
 I have not been a man of anger.
 I have not made myself deaf to the words of right and truth.
 I have not stirred up strife.
 I have made no man to weep.
 I have not behaved with insolence.
 I have not made to be the first consideration of each day that
 excessive labor should be performed for me.

LAW OF TUNE. *One half of all truth is association.* Tune is nothing but stringed association. It is the association, and not the stringing, that plays the most on the emotions. We have nothing but stringing now-a-days. Music has grown to be an artistic titillation; we take it into our ears as father took snuff. No pure notes must be allowed than raw colors in a painting. A love-song must be as lovers *speak* — soft, plaintive, tender, and with varying inflections. A wreck song should be pervaded by wails, and vasty dwells a war song by drum-rolls. Short sounds, save in a merry glee, should be avoided; beauty despises abruptness. A poem is a song in monotone. People recite poems, however, as though they were seized with the colic — jerks have become the rule. The schoolmasters should remember that they are not poets, and that *their* method is not the poets' method. Books will not make a bard.

EGYPTIAN PRAYER FOUND AT MEMPHIS AND KARNAK. Has modern civilization improved in prayer?

"O, Zeus, give us refreshing life. O, Zeus, Thou who bearest the offerings of men to the Gods. O, Zeus, Thou art the Soul of refreshing and vigor to the earth. Thou canst make mortals hold communion and be united with the immortals, for Thou art the guide of Souls in the unseen world. Thou art the Prince of Peace and the builder of the Two Truths. Thou art the Vestal Fire, the Fire Soul of the world and Men. For Thou art the Father of this free-born world and all that is therein."

Mathematic of the Pure and Real.

(*Scientific Works of the Last of Hereditary Bards and Skalds.*)

THE SUN'S FEARFUL LEAP. On the borders of the great nebulous universe without us, Old Sol, in attempting to fill in a rift or sun-spot (for the universes are nothing but star-suns), wriggled and fell. Its tiny, nebulous mass had taken a leap into the dark — towards the inner universe, invisibly attracting. Sol was then a comet with a huge tail. He ran on for trillions of years, until he neared the surface of the inner star sun. Here he was beaten back, tail foremost, and ran outwards towards his parental nebulae. But its heat-whirl rejected him again, and he ran headlong onwards on the same old journey. He flew back and forth for illimitable ages, until his period, shortened by the growth of stars, and being reduced to a mere stroke in orbital motion, his scarce-retained violence caused him to *swirl round*, at which point he evolved his planets and moved in a circular "line of least resistance." Half way between Hercules and Canis Major lies the inner universe. It can be pointed at through steller gravitation.

All universes create man — all, all, all. Man is an astronomical animal ; he is created like suns and planets. Man is not the creature of chance ; he is the destiny of all creation. These inner universes have furnished their Shakespeares before a single orb of this universe was formed. We are less than the dirt they tread upon ; our best are but Laurentian wrigglers in the presence of that ancient and sublimated civilization.

Arcturus blazed ere the sun was born, and the Dog Star (Sirius) danced ere the world was new, but we are the latest of all ; our system scarcely cooled ; thinking ourselves high, we are with the lowest in all the universes !

A SPELLING EXERCISE. The New York *Sun* of April 16, 1905, published, for a Burlington, Vt., correspondent, the following test exercise in spelling. The same went the rounds of the press a quarter of a century ago, and will be found in one of the early volumes of this magazine.

"It is an agreeable occupation to observe the unparalleled embarrassment of a harassed peddler gauging the symmetry of a peeled pear which a Sibyl had stabbed with a poinard, unheeding the innuendoes of the lilies of chameleon hue."

The Ballad of Lovewell's Fight.

(ANONYMOUS.)

What time the noble Lovewell came, with fifty men from Dunstable,
The cruel Pequ'at tribe to tame, with arms and bloodshed terrible,—
Then did the crimson streams that flowed, seem like the waters of the brook,
That brightly shine, that loudly dash, far down the cliffs of Agiochook.

With Lovewell brave, John Harwood came, from wife and twin babes hard to
Young Harwood took her by the hand, and bound the weeper to his heart. [part:
"Repress that tear, my Mary dear," said Harwood to his loving wife ;
"It tries me hard to leave you here, and seek in distant woods the strife.

"When gone, my Mary, think of me, and pray to God that I may be
Such as one ought that lives for thee, and come at last in victory."
Thus left young Harwood wife and babes : with accents wild she bade adieu :
It grieved those lovers much to part, so fond and fair, so kind and true.

Seth Wyman who in Woburn lived, (a marksman he of courage true,)
Shot the first Indian whom they saw ; sheer through the heart the bullet flew.
The savage had been seeking game, two guns and eke a knife he bore,
And two black ducks were in his hand, — he shrieked and fell to rise no more.

Anon there eighty Indians rose, who'd hid themselves in ambush dread ;
Their knives they shook, their guns they aimed, the famous Paugus at their head.
Good Heavens ! They danced the powwow dance ! What horrid yells the for-
The grim bear crouches to his den, the eagle seeks the distant hill. [ests fill.

[drous art ;
"What means this dance, this powwow dance !" stern Wyman said, with won-
He crept full near, his rifle aimed, and shot the leader through the heart.
John Lovewell, Captain of the band, his sword he waved that glittered bright ;
For the last time he cheered his men, and led them onward to the fight.

[give you breath !"
"Fight on ! Fight on !" brave Lovewell said ; "fight on while Heaven shall
A Indian ball then pierced him through, and Lovewell closed his eyes in death.
John Farwell died, all bathed in blood, when he had fought till set of day ;
And many more, we may not name, fell in that bloody battle fray.

When news did come to Harwood's wife that he with Lovewell fought and died,
Far in the wilds had given his life nor more would in their home abide, —
Such grief did seize upon her mind, such sorrow filled her faithful breast,
On earth she ne'er found peace again, but followed Harwood to his rest.

'Twas Paugus, led the Pequ'at tribe. As runs the fox would Paugus run ;
As howls the wild wolf would he howl, — a huge bear skin had Paugus on.
But Chamberlain of Dunstable, (one whom a savage ne'er shall slay,)
Met Paugus by the water side, and shot him dead upon that day.

Good Heavens ! Is this a time for prayer ? Is this a time to worship God
When Lovewell's men are dying fast, and Paugus' tribe has felt the rod.
The Chaplain's name was Jonathan Frye ; in Andover his father dwelt ;
And oft with Lovewell men he prayed before the mortal wound he felt.

A man he was of comely form, polished and brave, well learned and kind ;
Old Harvard's learned wall he left far in the wilds a grave to find.
Ah ! now his blood red arm he lifts ; his closing lids he tries to raise ;
And speak once more before he dies, in supplication and in praise.

He prays kind Heaven to grant success, brave Lovewell's men to guide and bless,
And when they'd shed their heart blood true to raise them all to happiness.
" Come hither, Farwell," said young Frye ; " you see that I'm about to die ;
Now for the love I bear for you, when cold in death my bones shall lie ; "

" Go thou and see my parents dear, and tell them you stood by me here ;
Console them when they cry, alas ? and wipe away the falling tear."
Lieutenant Farwell took his hand, his arm around his neck he threw,
And said, " brave Chaplain I could wish that heaven had made me die for you."

The Chaplain on kind Farwell's breast, bloody and languishing he fell ;
Nor after this said more, but THIS, " I love thee, soldier ; fare thee well !"
Ah ! many a wife shall rend her hair, and many a child cry, " wo is me !"
When messengers the news shall bear of Lovewell's dear bought victory.

[bright,
With footsteps slow shall travelers go where Lovewell's pond shines clear and
And mark the place where those are laid who fell in Lovewell's bloody fight.
Old men shall shake thake their heads and say, " Sad was the hour and terrible,
When Lovewell brave 'gainst Paugus went, with fifty men from Dunstable."

PROBLEMS OF NUMBER AND MEASURE. By Robert M. Pierce,
15 W. 18th Street, New York City. The author has devoted
a portion of his time to a study of the various systems of numer-
ation, with the Arabic figures, and all others in use and not in
use. He has outlined new systems with other radices than ten,
compared, solved problems with them, and given much light
on the subject. He has given an account of the power of the
resulting new system of a non-decimal arithmetic as a basis of
a reform of the measure systems of the world.

He supplements his monograph with a bibliographical list of
over fifty authors who have more or less discussed the systems
of measure, with the titles of their articles and works.

Mr. Pierce edited and published the " Journal of Communi-
cation," 1896-1898, a quarterly, devoted primarily to linguistic,
metric, and numeric progress. These journals contain valuable
bibliographies in the domain of numeric literature.

The New Scriptures.

ACCORDING TO DARWIN, HUXLEY, SPENCER, TYNDALL.

GENESIS. Chapter I. 1. Primarily the Unknowable moved upon Cosmos and evolved protoplasm.

2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.

3. And the Unknowable said; "Let atoms attract: and their contact begat light, heat, and electricity.

4. And the Unconditioned differentiated the atoms, each after its kind; and their combinations begat rock, air, and water.

5. And there went out a spirit of evolution from the Unconditioned, and working in protoplasm, by accretion and absorption produced the organic cell.

6. And cell by nutrition evolved primordial germ and developed protogene; and protogene begat eozoon, and eozoon begat monad, and monad begat animalcule.

7. And animalcule begat ephemra; then began creeping things to multiply upon the face of the earth.

8. And earthy atoms in vegetable protoplasm begat the molecule, and thence came all grass and every herb in the earth.

9. And animalcule in the water evolved fins, tails, claws, and scales; and in the air, wings and beaks; and on the land they sprouted such organs as were necessary as played upon by the environment.

10. And by accretion and absorption came the radiata and molusca; and molusca begat articulata, and articulata begat vertebrata.

11. Now these are the generation of the higher vertebrata, in the cosmic period that the Unknowable evolved the bipedal mammalia:

12. And every man of the earth while he was yet a monkey, and the horse while he was a hipparion, and the hipparion before he was an oredon.

13. Out of the ascidian came the amphibian and begat the pentadactyle ; and the pentadactyle by inheritance and selection produced the hylobate, from which are the simiadæ in all their tribes.

14. And out of the simiadæ the lemur prevailed among his fellows and produced the platyrhine monkey.

15. And the platyrhine monkey begat the catarrhine monkey, and the catarrhine monkey begat the anthropoid ape, and the ape begat the longiminous orang, and the orang begat the chimpanzee and the chimpanzee evoluted the what-is-it.

16. And the what-is it went to the land of Nod and took him a wife of the longiminous gibbons.

17. And in process of the cosmic period there were born unto them and their children the anthropomorphic primordial types.

18. The homunculus, the prognathus, the troglodyte, the autochthon, the terrigen — these are the generations of primeval man.

19. And primeval man was naked and not ashamed, and lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.

20. And by inheritance and natural selection did he progress from the stable and homogeneous to the complex and heterogeneous — for the weakest died, and the strongest grew and multiplied.

21. And man grew a thumb for that he had need of it, and developed capacities for prey.

22. For, behold, the swiftest men caught the most animals, and the swiftest animals got away from the most men ; where-

fore the slow animals were eaten, and the slow men starved to death.

23. And as types were differentiated the weaker types continually disappeared.

24. And the earth was filled with violence, for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish and secured the survival of the fittest.

The Last or Lost Chapter of the Acts of The Apostles.

CHAPTER XXIX. 1. And Paul full of the blessing of Christ, and abounding in the Spirit, departed out of Rome, determined to go into Spain, for he had a long time proposed to journey thitherward, and was minded to go from thence into Britain.

2. For he had heard in Phenicia that certain of the children of Israel about the time of the Assyrian captivity had escaped by sea, to the isles afar off, as spoken by the prophet, and were called, by the Romans, Britains.

3. And the Lord commanded that the gospel should be preached far hence to the Gentiles, and to the lost sheep of the House of Israel.

4. And no man hindered Paul, for he had testified boldly of Jesus before the Tribunes, and among the people; and he took certain of the brethren which abode with him at Rome, and they took shipping at Ostium, and having the wind fair, they were brought safely into a haven of Spain.

5. And much people were gathered from the towns and villages and the hill country; for they had heard of the conversion of the Apostle, and the many miracles which he had wrought.

6. And Paul preached mightily in Spain, and great multitudes believed, and were converted, and they perceived that he was an Apostle sent from God.

7. And they departed out of Spain, and Paul and his company finding a ship in Amorica sailing into Britain, went therein, and passing along the south coast, they reached a port called Raphinus.

8. And when it was noised abroad that the Apostle had landed on their coast, great multitudes of the inhabitants met him, and treated Paul courteously, and he entered in by the east gate of the city, and lodged in the house of a Hebrew, one of his own nation.

9. And on the morrow, he came and stood on Mount Lud (or Ludgate Hill), and the people thronged at the gate, and assembled in the broadways, and he preached Christ unto them, and many believed the word and testimony of Jesus.

10. And at even, the Holy Ghost fell upon Paul, and he prophesied, saying : Behold ! in the last days, the God of Peace shall dwell in the cities, and the inhabitants thereof shall be numbered ; and in the seventh numbering of the people, their eyes shall be opened, and the glory of their inheritance shall shine forth before them, and nations shall come and worship on the mount, that testifieth of the patience, and suffering of the Lord

11. And in the Latter Days, New Tidings of the gospel shall issue out of Jerusalem, and the people shall rejoice, and behold, fountains shall be opened, and there shall be no more plague.

12. And in those days there shall be wars, and rumors of wars ; and a king shall rise up, and His sword shall be mighty for the healing of the nations ; and His peacemaking shall abide, and the glory of His kingdom shall be a wonder among princes.

13. And it came to pass, that certain of the Druids came unto Paul privately, and showed from their rites and ceremonies that they were descended from the Jews who escaped from bondage in the land of Egypt ; and the Apostle believed these things, and he gave them the kiss of peace.

14. And Paul abode in his lodgings three months, confirming many in the faith, and preaching Christ continually.

15. And after these things, Paul and the brethren departed from Ruphinus, and sailed unto Ituim, in Gaul ; and the Prefect commanded all men to treat Paul civilly, for he had heard of his preaching, and long abode at Rome.

16. And Paul preached in the Roman garrison, and among the people, exhorting all men to repent, and confess their sins.

17. And there came unto him certain of the Belge, to inquire

of him this new doctrine, and of the Man Jesus; and Paul opened his heart unto them, and told them all things that had befallen him; showing that Christ came into the world to save sinners; and they departed, pondering on the things which they had heard.

18. And after much preaching and toil, Paul and his fellow-laborers passed through unto Helvetia, and came unto Mount Pontius Pilate, where he, who condemned our Lord Jesus, dashed himself down headlong, and so miserably perished.

19. When immediately a torrent gushed out of the mountain, and washed his broken body in pieces, into a lake.

20. And Paul stretched forth his hand upon the waters, and prayed unto the Lord, saying: O Lord, God; give unto all the nations that hear, a true token, how Pontius Pilate which condemned thine only begotten Son, plunged headlong down into the pit.

21. And while Paul was yet speaking, there came a great earthquake, and the face of the waters was changed, and the form of the lake was like unto the Son of Man hanging in agony upon the cross.

22. And a voice came out of heaven, saying: Even Pilate hath escaped the wrath to come, for he washed his hands at the blood-shedding of the Lord Jesus.

23. When, therefore, Paul, and those that were with him saw the earthquake, and heard the voice of the angel, they glorified God, and were mightily strengthened in spirit.

24. And they journeyed and came to Mount Julius, where there stood two pillars, one on the right hand, and the other on the left; erected by Cæsar Augustus.

25. And Paul filled with the Holy Ghost, stood up between the pillars, saying: Men and brethren, these stones which ye see this day, shall testify to my journey hence; and verily I say unto you: They shall remain until the outpouring of the Spirit upon all nations, neither shall the way be hindered throughout all generations.

26. And they went forth and came to Illyricum, intending to go by Macedonia into Asia; and grace was found in all the churches, and they prospered and had peace. Amen.

(Received and promulgated by James White (Jezreel), author of "The Flying Roll," Zech. i, 2. Hosea i, 11; ii, 22).

HISTORIC MAGAZINE.

AND

NOTES AND QUERIES

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S. C. GOULD, Editor and Publisher.
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No. 7.

"The moment of repentance is the moment of Initiation."

—OSCAR WILDE.

THE EXCLUDED VERSE. Our esoteric correspondent, whose *nom-de-plume* (OWL) is formed from the initials of his name, inquires for a certain particular verse which it is claimed was excluded from the Gospels, because of the esoterism that it contained. We infer that it is the following that he desires :

"And when the disciples asked him again and yet again, when it should come, Jesus answered : When two shall be one, and that which is without shall be as that which is within, and the male shall be with the female, and there shall be neither male nor female ; then is the Kingdom of God come." (See The Book of God, Vol. II, Introduction the Apocalypse, p. 149)

OWL will find several pages relating to the matter he has under investigation, following the above excluded verse, in the work from which it is taken.

Bochart says : The sages of the Jews had certain words that they withheld from their scriptures out of regard to the common people.

Carlyle's Introduction to Goethe's Symbol.

(FROM "PAST AND PRESENT," BOOK III.)

"My ingenuous readers, we will march out of this Third Book with a rhythmic word of Goethe's on our lips ; a word that perhaps has already sung itself, in dark hours and in bright, through many a heart. To me, finding it devout, yet wholly credible and veritable, full of pity yet free of cant ; to me, joyfully finding much in it, and joyfully missing so much in it, this little snatch of music, by the greatest German Man, sounds like a stanza in the grand *Road Song* and *Marching Song* of our great Teutonic kindred, wending, wending, valiant and victorious, through the undiscovered deeps of time ! " He calls it *Mason Song* — not Psalm or Hymn :

THE LODGE.

THE SYMBOL.

(Translated by Thomas Carlyle.)

The Mason's ways are
A type of Existence,
And his persistence
Is as the days are
Of men in this world.

The future hides in it
Gladness and sorrow ;
We press still thorow,
Nought that abides in it
Daunting us, — onward.

And solemn before us,
Veiled, the dark Portal,
Goal of all mortal ; —
Stars silent rest o'er us,
Graves under us silent.

While earnest thou gazest,
Comes boding of terror,
Comes phantasm and error,
Perplexes the bravest
With doubt and misgiving.

THE SYMBOL.

(Translated by Thaddeus B. Wakeman.)

The Mason's ways
Are types of life ;
And all his strife
Symbols the days
Of MAN on Earth.

The Future must hide
Its joys and sorrow ;
Stepwise, the Morrow
Undaunted to bide,
We press ever on.

Heavy and afar
There hangs the veil, fraught
With reverence. Naught
Saith above the star,
Naught beneath the grave.

Consider it near —
See ; thence ever starts
Within Heroes' hearts
Ever changing fear,
And earnest feelings.

But heard are the Voices, —
 Heard are the Sages,
 The Worlds and the Ages ;
 " Choose well, your choice is
 Brief and yet endless !

" Here eyes do regard you,
 In eternity's stillness ;
 Here is all fullness,
 Ye brave, to reward you ;
 Work, and despair not ! "

Yet from YONDER, call
 The Spirits' voices —
 The Masters' voices :
 " Use mindful of all
 The powers of the Good.

" Here crowns are a-weaving
 In eternal stillness,
 Always with their fullness
 The Active rewarding :
 We bid you, Work and hope ! "

YALE COLLEGE. " It is possible," says the *New York News*, " that some of our readers may not be aware that Yale College, New Haven, Conn., received its name from Elihu Yale, who now lies buried in the church at Wrexham, Debeshire, Wales. His monument — a plain altar-tomb — bears the following curious biographical inscription, from which it appears that Mr. Yale had, in his time, no small share of experience and travel as the world went in those days " :

" Born in America, in Europe bred ;
 In Afric travelled, and in Asia wed ;
 Where long he lived and thrived ; In London dead.
 Much good, some ill, he did ; o hope all's even,
 And that his soul through mercy's gone to heaven.
 You that survive and read this tale, take care,
 For this most certain exit to prepare,
 Where blest in peace the actions of the just
 Smell sweet, and blossom in the silent dust."

Emerson, the great mystic of our own day, declares that revelation is of the present, as well as of the past :

" The word unto the prophet spoken,
 Was writ on tablets yet unbroken ;
 The word, by seers or sibyls told
 In groves of oak or fanes of gold,
 Still float upon the morning wind,
 Still whispers to the willing mind,
 One accent of the Holy Ghost
 The heedless world hath never lost."

Money goes, no one knows ;
 Where it goeth no one knoweth,
 Here and there, everywhere,
 Run, run, dun, dun, spend, spend,
 Lend, lend, send, send,

Flush today, short tomorrow,
 Notes to pay, borrow, borrow ;
 So it goes, no one knews,
 Where it goeth, no one knoweth.

THE SERPENT IN GENESIS III, 1. What was the serpent in Genesis iii, 1 ? JOEL.

We suppose JOEL desires the usual explanations of the word referred to, therefore, we will give him what the Rev. George Oliver says upon the absurd subject.

"Various have been the opinions advanced by theorists on this knotty question, as to what kind of an animal was our great mother betrayed. I shall lay before you a few of the most remarkable speculations of learned men, because they bear upon the subject under our notice, and may engage your attention or curiosity. Some believe that the serpent had then the use of speech, and conversed familiarly with the Woman, without conceiving any distrust of him ; and that God to punish the malice with which he abused Eve, deprived him of the use of speech. Others believed that the Devil transformed himself into a Serpent ! and spoke to Eve under the figure of this animal. Others maintain that a real and common Serpent having eaten of the forbidden fruit, Eve from thence concluded that she too might eat of it without danger, and in effect she did eat of it, and incurred the displeasure of God by her disobedience. This, say these authors, is the plain matter of fact, which Moses would relate under the allegorical representation of the Serpent conversing with Eve. Cajetan will have this whole story, as it is related by Moses in the way of a dialogue between the Woman and the Serpent, to be figurative only, to signify the inward suggestions of the Devil, and the woman's weak resistance. Others affirm that the Serpent's speech was nothing but hissing, and that Eve understanding all creatures by their voices, apprehended what this animal had to say to her by the noise it made. Lyranus reports the opinion of some to be that the Serpent put on the face of a beautiful young Woman to tempt Eve. And some Rabbis believe that Samael, prince of Devils, came in person to tempt Eve, mounted on a Serpent as large as a camel ! (See Calmet' Dictionary.) Eugubirius thinks the animal was a basilisk. (See Browne's "Vulgar Errors.") And to crown this mass of absurdity, Dr. Adam Clarke gravely tells his readers that the tempter was not a Serpent, but an Ape !! (See Family Bible, Note on Genesis iii.)" — *Signs and Symbols*, p. 53.

"Without moving, O holder of the bow, is the traveling in this road." — *Christna*.

EDWARD VAUGHAN KENEALY'S PRAYER. "O Beautiful One! Enkindle in the hearts and souls of those who worthily pursue these volumes¹ an ardent desire to become proselytes of thy Truth, so that, rejecting olden errors from their creeds, they may assume the sword and shield of thy religion, and enroll themselves together under thy banner. May they awaken unto the brilliant splendours of thy LIGHT; may they arise and come forth under thy blessed auspices; and forming a Sacred Band for the propagation of thy Word, may they so valiantly persevere in imparting knowledge, and be so fraternally united in thy cause, that they may brave all dangers, and endure any martyrdom, relying on thy promise never to be broken, that they shall have Thrones and Crowns of Light in Heaven, who shall have aid to diffuse Thy Light on Earth. Amen! Amen! Grant, O Heavenly Father, that this auspicious hour may not be long delayed; but that all may soon return unto the One Fold, under the One Divine Shepherd of the Universe — even Thee, the First and the Last. Amen! Amen!"

Vol. I, The Book of God — The Apocalypse.

THE ETERNITY OF COSMOS. The Cellular Cosmogony determines the fact that the cosmos itself is eternal. This is determined from the relation of the center and circumference as sustaining a reciprocal and co-ordinate function in such coöperation as to make of the cosmos a self-perpetuating organic structure. It at once dissipates that hallucination of the modern mind, in which obtains the conviction that the universe had a beginning in time. The progress of the universe is marked by periods of time in which there are recurrences of events, and which define the beginnings and endings of cycles. — KORESH, in *Flaming Sword*.

"With Heaven and Earth for my coffin and shell; with the sun, moon and stars as my burial regalia, and with all creation to escort me to the grave — are not my funeral paraphernalia ready at hand?" — *Chaung-tzu*.

THE HEAVEN. "The heaven is a book filled with characters: the stars so many signs which denote the fate of men and kingdoms: to read them is above the ordinary capacity of men: they may attain it, and sometimes do." — *Origen*.

"QUOTH THE RAVEN, 'NEVERMORE.'" "I think Poe (if we make a doubtful exception in the case of James Clarence Mangan) was the greatest *poet* that ever this world has seen. As a poet, pure and simple, he stands unrivalled. His lines are melodies. Shakespeare and the rest are *creators*; as *poets* they were full of flaws. I love the rugged creators; their overpowering genius thrills me; but poetry — it is a lost emotion, gone, gone from the earth. Among the Irish bards all poems were recited to the chaunt of thrumming harps. Poems were songs in monotone. It is but just to say that Poe, whose ancestors were from 'green Erin of the streams,' should think as the bards did, and advocate sweetness of rhyme as one of the main elements of poetry. America has produced only one great poet — Poe, the genius who was too great to be comprehended save by man at his tenderest and best.

"Concerning the 'Raven,' I have been 'dreaming dreams no mortal ever dared to dream before.' As well as Doré, I have illustrated the 'Raven.' Our ideas are as wide as the poles. Doré's are beautiful; there is a tranquil loveliness in them unusual to Doré. Mine are stormier, wilder and more weird; they are more horrible; I have reproduced mentality and phantasm. Not one of the ideas were ever drawn before. I feel that Poe would have said that I had been faithful to *his* idea of the 'Raven,' for I have followed his meaning so closely as to be merged into his individuality. I have not finished the series yet, but when I do, it will be more numerous than Doré's." — *Scientific and Poetical Works of the Last of the Hereditary Bards and Skalds*. Anonymous. Chicago, 1884.

THE SLEEPER. A sleeper is one who sleeps. A sleeper is that in which a sleeper sleeps. A sleeper is that on which a sleeper runs while the sleeper sleeps. Therefore, while the sleeper sleeps in the sleeper, the sleeper carries the sleeper under the sleeper until the sleeper jumps the sleeper and wakes the sleeper in the sleeper by striking the sleeper under the sleeper, and there is no longer any sleeper sleeping in the sleeper on the sleeper. — *The Talisman*.

THE GREAT PROBLEM OF LEIBNITZ. "The Divine Mathematician ever solves this problem: 'Given, the present conditions of an individual (*μovas*) to find its past and its future *ad infinitum*.'"

A DREAM. "Once upon a time, I dreamed I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. I was conscious only of following my fancies as a butterfly, and was unconscious of my individuality as a man. Suddenly I awoke, and there I lay, myself again. Now I do not know whether I was then a man dreaming I was a butterfly, or whether I am now a butterfly dreaming that I am a man."
— *Chaung-tzu*.

ANNIVERSARY DEATHS. The question about such deaths has been asked several times, and some persons have been mentioned in answer to such, perhaps some of these :

Sanzio Raphael, born April 6, 1483; died April 6, 1696. 37
Wm. Shakespeare, born April 23, 1564; died April 23, 1616. 52
Moses (Deuteronomy xxxi, 2; xxxiv, 7). 120

The latter two are uncertain according to Thomas' Biographical Dictionary.

"THE DIVINE PLAN. The true secret is : Let the greatest of all make themselves the best servants of all ; for God himself makes himself the faithful servant of every creature. Thus Law and Liberty become reconciled and blended in Love. For Love itself is the strongest Law and the dearest Liberty of God and man. From the divine wedlock of Love and Truth, grows forth forever that Mystery of mysteries, the Life and Eternal Salvation of the Universe." — *The Secrets of Logic*.

THE I AND E IN SPELLING CERTAIN WORDS. In spelling such words as believe, conceive, deceive, receive, relieve, etc., all difficulty may be avoided by remembering that the i and e follow the order that obtains in the word slice. That is, that the i comes first after l, and the e comes first after c. There is at least one exception, namely, the word leisure.—*Exchange*.

This is a good mnemonic as far as it goes. But here is a more general rule for nearly all words when the e and i come together. In such words when doubt appears, take the letter (i or e) that is nearest in the alphabet to the one before the i or e in the word being spelled. For example, "besiege" : the i is nearer the s in the alphabet than e; believe, conceive, achieve, sieve, etc. There are, however, some few exceptions : leisure, mullein, weird, and a few others.

QUESTIONS.

1. When I was a boy, I recollect that Prof. L. L. Chapman, of Philadelphia, published a monthly called *The Rainbow*, devoted to the prediction of storms, earthquakes, sicknesses, etc. In 1855, his first volume of "The Principia" appeared, in which he explained that his forecasts were based upon the polarization of reflected light from the planets. Can you give information how he made his calculations? I have a copy of "The Principia" before me. The Professor seemed to be more successful in his predictions than our modern weather prophets and I would like to understand how he arrived at his results.
B. C. MURRAY, Denison, Tex.

2. What was Rev. Gibson Smith's authority for his pretended manuscript of the "Gospel of Jesus" which was published in 1850? He claims that it was found in the catacombs.
B. C. MURRAY.

"True philosophy does not consist of disbelief, or in destroying or ridiculing the belief and sayings of our ancestors, but rather in finding out stronger arguments for believing and maintaining truth, which has been believed through ages by our ancestors, and to believe it more clearly, more warmly, and more practically. — *Max Müller*.

DIGITAL SQUARES. (Vol. XXIII, pp. 2-5.) The table of digital squares in the January number of the current volume of N. AND Q. was reprinted in the department of mathematics in *The Educational Times*, London, England, for May, 1905; and the entire article will appear in Vol. VIII (New Series) of "Mathematical Questions with their Solutions," being a reprint from the *Educational Times* of the problems, solutions, and discussions, with much additional material. This volume will be published in the coming fall, and is the Eighty-Second semi-annual volume in the serieses. The editor of N. AND Q. has been a constant subscriber to these volumes for thirty-two years. Constance I. Marks is editor. Francis Hodgson is publisher. \$3.00 per annum. 89 Farringdon Street, E. C., London, Eng.

Ode on God.

BY SHAH NIAZ AHMED CHISHTI.

1. The Lord in every object Him I saw,
Concealed and manifested Him I saw.
2. Both actual and possible seemed He,
Eternal, perishable Him I saw.
3. Now to His own sovereign command bowed He,
Now slave Himself, now master Him I saw.
4. At times a stranger quite appeared He,
At others in a friend's form Him I saw.
5. Here mounted on a throne of state sat He,
There bowl in hand, a beggar Him I saw.
6. A monk here and a friar there was He,
Of profligates the foremost Him I saw.
7. A dancer or a harper looked He,
Again as drummer drumming Him I saw.
8. Disguised as darlings masqueraded He,
Presiding oft in glory Him I saw.
9. Or like the love-lorn Niaz in look and mien,
Sore of heart and agonized Him I saw.

The Seven Deifying Practices.

FROM "THE PROPHET."

Seven Deifying Practices are these
To drive away all kinds of foul disease.

On MONDAYS see that none by words be stung
And like a Brahmin bridle your own tongue.

On TUESDAYS, Jew-like, shun hypocrisy
By constant practice of Self-scrutiny.

On WEDNESDAYS, Confucian sage, and choose
To put yourself in other people's shoes.

On THURSDAYS, like the Buddha, keep unfurled
Compassion for the suffering of the world.

On FRIDAYS with th' Egyptians save your breath,
In Contemplation of your coming death.

On SATURDAYS with Moslems meditate,
Th' eternal joys of heaven contemplate.

On SUNDAYS with Platonic insight pray
To Living Presence of the Deity.

With each Religion thus keep Sabbath-day
And crown them all with Immortality.

Memories of the Old Schoolhouse.

(BY EUGENE BARRY IN "THE ALBANY PRESS.")

Once more in fancy I hear the drone of the long recitation ;
"Arma virumque cāno." O shade of long-suffering Virgil !
Homer's sonorous lines ; the Ten Thousand's "Thalatta ; Thalatta !"
Guttural German, narrating how Tell bade the tyrant defiance,
Stammering accents in French, concerning the coat of my uncle :
Sinés and cosines and roots, and words of unknown derivation.

Then, best remembered of all, the day of the Class Graduation,
Parents and friends are all there, each watching the face of some loved one ;
Committeemen, solemn and grave, and teachers, important yet anxious.
Again I behold the proud youth the rostrum slowly ascending ; [lamation,
With a voice 'twixt a squeak and a croak, pouring forth the high-flown dec-
"The Commons of France have resolved," or "The Union now and forever !"

Now a soft rustling I hear, as the girls, decked with ribbons and laces,
Fluttering forth, like white doves, read faintly, their sweet compositions :
"A Vision," or "Shells of the Sea," or "What is the True Sphere of Wo-
Seen through the vista of years, how clearly beheld is the picture ! [man ?"
How fair shines each face, even now, in memory's sight ever youthful !
Though the sweet eyelids of some are lifted now only in heaven.

Ah, never more will the skies seem as bright as were those of our school-
Though the full noontide is fair, and beauteous the glories of sunset, [days !
Fairest of all is the glow that shines on the wings of the morning.

FIFTY-THREE SUNDAYS in 1905. There are 53 Sundays in 1905, and as this is something that has not been known before since 1795, our British Columbian contemporary, The Ledge, is led to conclude that the efforts of the Lord's Day Alliance are becoming successful. — *The Truth-Seeker.*

How about the years : 1797, 1809, 1815, 1826, 1837, 1843, 1854, 1865, 1871, 1882, 1893, 1899, each with 53 Sundays ?

GOOD GRAMMAR AND COMMON SENSE should be a sufficient guaranty against fallacies in language and construction. But strange as it may be, these despised fallacies in diction are the root of half of our controversies in philosophy, if not indeed all. Language is so constituted that we speak by synecdoche and other figures, wittingly or unwittingly. These figures of speech often delude their very authors ; how much more then must they be mistaken by his shallow disciples for literal definitions, and misconstrued by his adversaries into atrocious heresies ! Add to this the vain love of paradox among simple authors, who therefore say rather more than they mean. Considering such facts, we doubt if able thinkers differ much in their beliefs after all. We may at least draw the lesson that every man's philosophy or doctrines are entitled to the best construction of which they are capable. He that understands this, and sympathizes honestly, intelligently, and actively, with mankind, shall find them to be more profoundly true and excellent than they know themselves to be. He shall become a healer, a reconciler, a restorer of humanity, an interpreter of the mystery of the universe, and of the mighty plan of Providence ; nay, even a co-worker with DEITY himself. Thus he shall reign forever in the hearts of men, blessed of all and to all a blessing ; while petulant polemics by their very wit and injustice, are as ruinous of their own influence here and hereafter, as they are prodigal of the feelings and fate of humanity.

Our parting counsels, therefore, are :

1. Assert only what you *know* to be true.
2. Deny only what you *positively* know to be false.
3. Let all else remain open to investigation.
4. Beware of logomachy. Think by true ideas, verified by facts.
5. Never fear that Truth will simply injure Goodness.
6. Give every man's opinions their best construction.
7. Truth is real victory even to those whom it vanquishes.

— *The Secrets of Logic.*

"FRIENDSHIP with a man is friendship with his virtues." — MENCIOUS.

"LOVE is the eldest, the noblest, and mightiest of all the Gods." — PLATO.

"TRUTH came once into the world with her Divine Master." — MILTON.

"Is not RECIPROCITY a word for the rule and conduct of life ?" — CONFUCIUS.

"We should treat our friends as we wish them to treat us." — EPICTETUS.

"As ye would that men should do to you, do ye also to them." — JESUS.

STEPHEN ALLEN'S POCKET PIECE. Many years ago the fine steamer Henry Clay, which ran between New York and Albany, when on her down trip and just opposite the beautiful village of Yonkers, was found to be on fire. The steamer was immediately headed for the shore, but notwithstanding its nearness to the land, and the heroic efforts made to rescue the passengers, many lives were lost. Among the victims were Stephen Allen, Esq., an aged man of the purest character, formerly a mayor of New York, beloved and esteemed by all who knew him. In his pocket-book was found a printed slip, of which the following is a copy. If our young men, and old ones, too, would practice these precepts, the virtue, patriotism, and prosperity of the nation would be vastly improved :

1. Keep good company or none. Never be idle.
2. If your hands cannot be usefully employed, cultivate your mind.
3. Always speak the truth. Make few promises.
4. Live up to your engagements. Keep your own secrets, if you have any.
5. When you speak to a person, look him in the face.
6. Good company and good conversation are the very sinews of virtue.
7. Good character is above all things else.
8. Your character cannot be essentially injured except by your own acts.
9. If one speaks evil of you, live so that none will believe such.
10. Drink no kind of intoxicating liquors.
11. Ever live (misfortune excepted) within your income.
12. When you retire, think over what you have done during the day.
13. Make no haste to be rich, if you would prosper.
14. Small and steady gains give competency, and tranquility of mind.
15. Never play at any game of chance.
16. Avoid temptation, through fear that you may not withstand it.
17. Earn money before you spend it.
18. Never run into debt unless you see a way to get out again.

19. Never speak ill of any one. Be just before you are generous.
20. Never borrow if you can possibly avoid it.
21. Do not marry until you are able to support a wife.
22. Keep yourself innocent if you would be happy.
23. Save when you are young, to spend when you are old.
24. Read over the above maxims at least once a week.

MOTION. "Without *motion*, there can be no aggregation of matter. Without *motion*, the necessary condition of equilibrium is *universal diffusion* — the normal state of the universe. Motion, by producing abnormal and variable tensions, collects matter into cosmic particles, and these particles into celestial bodies. *With motion*, the necessary condition of equilibrium is that the necessary velocity shall vary inversely as the square root of the distance from the center of motion. This inevitable law of vortical motion, and its results, will account for all celestial phenomena." — *The Secret of Gravitation*, by M. T. Singleton, Chattanooga, Tenn.

THE SECRETS OF THE MYSTERIES. Edward V. Kenealy, in his volume, "Introduction to the Apocalypse," p. 77, gives as the 'Secrets of the Mysteries,' the following ten summations on which the ancients based their ceremonies :

1. The Unity of God. 2. The Holy Spirit. 3. The Messengers. 4. The Naronic Cycle, or Secret of God. 5. The Lapse of Spirits. 6. Transmigration of Souls. 7. The Palingenesis, or the New Birth. 8. The Martyrdom of the Messenger. 9. The Alternate destruction and reproduction of worlds. 10. The Final Absorption into Bliss.

PERSIAN WORSHIP. The Persians worshiped the *circumference*, but it could only refer to the course of the Sun in the firmament, which is the boundary of common observation ; for the real circumference is far beyond the comprehension of finite man. And the Sun, under a symbol of a point within a circle, was the great object of worship among the Dionysian artists who built the Temple of Solomon. — *George Oliver*.

"The Grand and Sacred Name ought to be saluted four times in four peculiar positions." — *Old Lectures*.

Hymn on God.

God is the first and last, high thundering King,
 Middle and head ; from God all beings spring :
 In God the male and female forms combine ;
 For God's a man, and yet a maid divine.
 God the strong basis of the earth contains ;
 And the deep splendor of the starry plains.
 God is the breath of all ; God's wondrous frame
 Lives in the rage of ever endless flame.
 God is the sea's strong root, the solar light,
 And God's the moon, fair regent of the night.
 God is a King by no restraint confined,
 And all the things flow from God's prolific mind.
 One is the Power Divine in all things known,
 And One the Ruler absolute alone :
 For in God's loyal body all things lie ;
 Fire, night and day, earth, water, and the sky.
 The first begetters, pleasing Love and Mind :
 These in his mighty body God confined.
 See, how his beauteous head and aspect bright,
 Illumine heaven, and scatter boundless light,
 Round which his pendant golden tresses shine,
 Formed from the starry beams with light divine.
 One either side two radiant horns behold,
 Shaped like a bull's, and bright with glittering gold ;
 And east and west in opposition lie,
 The lucid paths of all the gods on high.
 His eyes the sun and moon with borrowed ray,
 His mind is truth, unconscious of decay,
 Royal, ethereal : and his ear refined
 Hears every voice, and sounds of every kind.
 Thus are his head and mind immortal bright :
 His body boundless, stable full of light ;
 Strong are his members with a force endued,
 Powerful to tame, but ne'er to be subdued.
 The extended region of surrounding air,
 Forms his broad shoulders, back, and bosom fair ;
 And through the world the ruler of the skies,
 Upborne on natal rapid pinions flies,
 His sacred belly, earth with fertile plains,
 And mountains swelling to the clouds contains ;
 His middle zone's, the spreading sea profound,

Whose rolling wave the solid globe surround ;
 The distant realms of Tartarus obscure
 Within earth's roots his holy feet secure,
 For these earth's utmost bounds to God belong,
 And form his basis permanent and strong ;
 Thus all things God within his breast concealed
 And into beauteous light from thence revealed.

— *Orphic Hymns.*

Names Taken in Vain.

BY NIXON WATERMAN.

If I could Mary Jane, o-ho !
 I'd feel so Anna mated ;
 Because she Isabel, I know,
 Who can't be dupli Kate d.

If Fanny-thing a puzzle quite,
 'Tis woman. Tillie he tries her,
 There's naught to Ada lovelorn wight
 Who seeks to Ann Eliza.

He simply must a-Dora and
 Have Faith and Hope, and, therefore,
 While he can Sue for her fair hand,
 Naught Elsie he seems to care for her.

If Phoebe brave, a lover May
 Quite Winnie a girl nor tire
 By telling Hulda long, they say,
 How much he does ad-Myra her.

He'll keep their friendships Eva green
 From Ruth-less airs and frigid.
 Nor Letta chasm intervene,
 For he'd propose to Bridget.

Possessing Prudence he'll be slow —
 Devoid of Grace though she be —
 To Adaline of grief, for, oh !
 Withovt her where would Hebe ?

QUESTIONS.

Was the world made in winter or in spring ?
 Were Noe and Deucalion the same ?
 Or was he Saturn, that ill treated king ?
 Did rainbows shine before the deluge came ?
 Where did the unclean raven rest her wing ?
 Had Eve and Adam navels ? Was the frame
 Of Ark immense enough to hold the beasts
 And birds, and food to give the creatures feast ?
 Whether the fruit forbidden was an apple,
 Which made the ancient Romans call it *malum* ?
 (The casuists on the subject stoutly grapple ;
 Arguments and bad language never fail 'em ;)
 Was Balaam's ass brown, grey, red, white, or dapple ?
 What makes the blacks ? Did Noe's curse assail 'em
 In vengeance for the wickedness of Cham ?
 Was Samuel's ghost ventriloquism and bam ?
 How old was Abel when his brother slew him ?
 Whether fifteen, or fifty, or five hundred ?
 When was Eve conceived by Adam ? Where she knew him ?
 How often, when he named the beasts, he blundered ?
 Was he an androgyne ? Did God imbue him
 With several sexes ? If so, why they sundered
 To two ? What means the rib Jehovah took
 From Adam ? Who wrote Tobit's truthful book ?
 Or whether the vast ocean called Atlantic
 Flowed from Eve's tears for hapless Abel's fate ?
 (If so, her eyes must have been most gigantic ;)
 Whether Cain struck him in the guts or pate ?
 Was't jealousy or envy drove him frantic ?
 Did widow Azrun marry him, or wait
 Till Eve produced a husband for her ? these
 Are Gordian knots 'twere vain for us to feaze.
 Or where the soul of Dives now reposes ?
 Or whether there is truth in transmigration ?
 Did Daniel's fiery furnace turn to roses ?
 Or to what end was Jonah's navigation ? —
 All puzzles these of most sublime divinity,
 O'er which divines will wrangle through infinity.
 — *A New Pantomime*, London, 1865.

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"There are other solar globes beside ours circling around Alcyone."

Our Place on Earth.

CHAPTER VI, FROM "ANCIENT AND MODERN PHYSICS."

The next time our wise man from the east was asked to "say a few words and make his own topic, he spoke," as follows :

"How large do you think the earth is? You promptly answer it is 6912 miles in diameter. You are as far out of the way as you were in supposing that our sun could be a center of gravity of a lot of planets revolving around it and around the star Alcyone without being a globe of ether. Now that it has been mentioned, you see very clearly for yourself that it must be a solar globe of ether. It follows from one of your physical axioms. When I tell you why the earth is and must be so, and that you knew it all the time, but never stopped to formulate your knowledge. You have had the knowledge for three centuries without applying it.

"It was in 1609 that your greatest astronomer, John Kepler, announced as one of the three harmonic laws by which the universe was governed, that the squares of the times of the planets were proportional to the cubes of their distances from the sun;

and that this law was true in physics and everywhere. No one of your scientists has had the wisdom to study out what it meant, and for three centuries, for 291 years, you have repeated the words like so many parrots, instead of using the key he gave you to unlock the mysteries of the universe. A corollary of his law is that the planets move in their orbits because they are impelled thereto between the two forces, and move in a mean CURVE between them; but it was not till 1896 that you discovered that the mean between two forces is always a curve and never a straight line. You have not a text-book in a school today that does not repeat this fundamental and absurd error — which you have known for three centuries to be an error — that the motion resulting from a mean between two forces is 'a straight line.' The curves resulting here are not to be measured easily, and are so large that small segments appear as straight lines; and it was not until Carpenter demonstrated it mathematically that any one could believe it true.

"There are two great forces in this universe. Your grand-fathers called them Centripetal and Centrifugal forces; your fathers called them Gravity and Apery, names which still cling to them; and you call them Attraction and Repulsion.

"It was Kepler, not Newton, who discovered that Attraction or Gravity was in inverse proportion to the square of the distance. You know the meaning of this mystic phrase, 'as the squares of the distances.' You understand that it means the attraction at two feet is only one-fourth the attraction at one foot; at four feet only one-sixteenth; at eight feet only one sixty-fourth.

"But who knows or cares for Kepler's great law of Repulsion, or of Apery? That was that the 'squares of the times are as the cubes of the distances.' It has lain fallow for centuries. No one of your western physicists has ever studied it, or tried to explain it. It remains just where Kepler left it, as the mere law of orbital revolution of the planets only.

"It is the key to the proper understanding of the universe. 'The squares of the times are as the cubes of the distances' means that all motion is the result of two forces acting upon prakriti, and that where the two forces are balanced, or equal, the result in motion is a circle or ellipse, the square of the Repulsion being equal to the cube of the Attraction to make them equal and produce a circle. In other cases they produce

hyperbola and parabola. This is a little dry — nearly all fundamental knowledge is — but the reward of patience is great.

"The orbital speed of the earth is about 60,000 miles per hour. The attraction of the sun exactly equals the repulsion created by the motion; more accurately, the speed created by the repulsion. The results of the two forces working together at exact balance is a circle. An ellipse is a circle bent a little, and the ellipse in which the earth actually moves comes from varying attraction and repulsion. Kepler's second law covers that.

"If the orbital speed of the earth were a mile less per hour, or even a foot less, then the earth would wind up around the sun as a dog gets wound up with his chain around a tree. If this speed were a mile more per hour, then the earth would wind out, each year getting farther and farther away, until finally it would be lost. When the speed is exactly proportional to the pull — that is, when it is as 1.6 to 2, — the result is a circular orbit, the eccentricity of which is caused by certain fluctuations in the attraction and repulsion.

"Suppose a planet were to be placed so that it would have a time of two years. Its distance from the sun would be 1.6 that of the earth. Why? Because to get the time doubled we would have to take the square root of 4; and to get the distance the cube root of the same number, 4. If you wish to be very exact the cube root is 1.5889, but 1.6 is near enough for all ordinary work. If you wanted to find out the distance of a planet revolving in six months you would divide the earth's distance by 1.6. In proportion you get any time or distance you may desire with absolute accuracy. The distance of any planet from the sun gives its time, or its time gives its distance — when that of any of the others is known. This law applies throughout the universe; in everything and everywhere. It is not a law of orbital revolution alone, but a law of all motion.

"Our moon has a time of 29 days, and a speed of about 50,000 miles per day. If the speed were greater it would leave us, if less it would wind up, falling to the earth in the form of a spiral.

"At what distance would it have to be to have a time of fourteen days? Divide 240,000 miles by 1.6. A seven-day moon would be 1.6 that distance. And the exact distance for a one-day moon — for a moon that would always be in the same place in the heavens — moving as the earth revolves on

its axis, would be about 24,998 miles. This gives us the line of 24-hour axial rotation, the true surface of the earth and the sheer line of prakritic matter. Beyond that line is the ether; within that line is prakriti. It is the line of no weight, where gravity and apery exactly balance. Inside that line gravity exceeds apery, and everything revolving in less time, or that time, must fall to the center. It is the true surface of any 24-hour globe of this size and weight.

"A moon to revolve around the earth in less than one day must move faster than the earth to develop enough apery to overcome the attraction. That phenomena we see in the moons of Mars, which are within its atmosphere — within the planet itself.

"We of the East learned this true size of the earth over six thousand years ago, from observing the moons of Jupiter. The times of the first three are doubled. We asked ourselves what this meant and found that their distances were increased by the cube root of 4 when their times were increased by the square root of 4; that time was to distance as 1.6 to 2. Then we applied the key, and found that it unlocked many mysteries.

"The first lesson this taught us was, that we did not live *on* the earth, but *within* the earth, at the line of liquid and gaseous changes, where the three forms of matter meet and mingle and interchange with each other. We live at the bottom of a gaseous ocean, 21,000 miles above us, and 4,000 miles from the center of the globe. It gave us an entirely new conception of the earth, and of our place in it.

"We saw that we live in a narrow belt, or skin, of the earth, not more than 100 miles thick, perhaps not more than 10 miles. Within this belt the prakritic elementary substances varied their condition, combined, and made forms by increasing or decreasing vibration. It was the creative and destructive zone, the evolutionary 'mother' — the liquid level of the prakriti — the seat of all physical phenomena. Fifty miles above, the masses of nitrogen and oxygen and argon were too cold to change their rate of vibration. Fifty miles below the surface of the earth all things were too hot for changes in vibration. In this kinetic belt, between the two static masses, our bodies had been made, and also, in all probability, all combinations of the elementary substances. It was 4,000 miles to the center of the static prakritic mass beneath us; 21,000 miles to the surface of

the static prakritic mass above us, and the small kinetic belt between was only 100 miles thick. But we had one consolation, the prakriti we had was all kinetic, and the best in the whole mass.

"The second lesson it taught us was that as the earth had been made *in* the etheric globe, in a corresponding skin or plane of kinetic etheric energy, with our ether the best of the solar output, that we ourselves were subject through our ether to the phenomena of that kinetic solar plane in precisely the same way that we are to the phenomena of the kinetic prakritic plane. Once rid of the fallacious notion that we were creatures of the surface of the earth, once clearly conscious that we were creatures of the interior, of the bottom of the gaseous ocean, then we could understand not only how the earth could be created *in* this etheric globe, but how we could be creatures of the solar globe living on it.

"When we learned that lesson, and learned it well, it at once dawned upon us that we were living in the pranic globe at the same kinetic level or plane of that globe, the line where its solids and liquids and gases mingled and passed from one state to another, the kinetic belt in which our solar globe has been made, and that we were living as truly on that globe as we were on this prakritic globe. Our position on each globe was the same.

"And then the great truth came that we lived in the manasic globe, at the same kinetic level; and that we lived our lives on the four globes simultaneously. Our bodies are fourfold. Every atom is fourfold, ready to respond in our minds to the vibrations of the manasic world, in our vitality to the pranic vibrations of the pranic world, in our nerves to the etheric vibrations of the etheric world, and in our prakritic to vibrations of the prakritic world. Each one of our bodies lived on its own earth globe, for there are four globes of this earth — in coadunition — in its corresponding kind of globe.

"The four earth globes became one globe, as our four bodies were one body; and the 'chain' of four kinds of globes in matter became one globe, as the manasic with the others on it.

"These four kinds of globes were the beginning and the end of matter, as we distinguish and know matter. They were not the end of vibration; or of planes of vibration; or of the realms beyond this material universe; but they were the limits

of all that is common to each and every atom of this lower plane of vibration.

"It is upon this solid and perfect foundation of physics that accounts for and explains every kind of phenomena, we have constructed our metaphysics. All that belongs to these four lower planes we consider and treat as physics. All that relates to the planes beyond we consider metaphysics. Can you teach a child equation of payments before he knows the first four rules? You would not attempt such a task. The first four rules are the physics of arithmetic; all beyond is the metaphysics of arithmetic. It flows out of them. Can you comprehend our system of metaphysics until you have clearly and completely mastered our physics? Would you not get into a fog at the very start?

"There can be no system of metaphysics without a solid foundation of physics. The idea is unthinkable. The one grows out of the other. It is its life, its flower, its fruit.

"You have no western *system* of physics. Your physics are without form and void; patchwork, constantly changing. There is no substantial foundation for any system of metaphysics. What you say or do in physics is fragmentary or chaotic.

"It is perfectly true, so far as you have gone through the invisible world of ether, you are much more masters of detail than we are. We have not cared particularly for the minor details by which explosives are made, or metals obtained from oxides. We have preferred to push on into realms beyond as fast as we could, seeking first the Kingdom of Heaven and its Righteousness, knowing that when it was found all these things would be added unto us."

"Ancient and Modern Physics" is a small work of 74 pages, by Thomas E. Willson, Flushing, N. Y., 1902. It is full to covers of many physical problems that immediately rise in the mind when reading many of our modern scientific publications. We reprint chapter six, involving some mathematics, as some of the subject matter in it discussed engaged our attention over thirty years ago, and later investigations and the solutions in this work have confirmed our views. The *Theosophical Quarterly*, for April, 1905, 159 Warren St., Brooklyn, N. Y., contains an excellent solution of the diameter of the True Earth Globe, by the treasurer, H. B. Mitchell.

The Solar System. The Ring Theory.

(SECOND PAPER¹. BY THE EDITOR.)

J. Stanley Grimes, in his small work entitled "Astrogenea; a Theory of the Formation of the Planetary System," published nearly forty years ago, has given the mathematical data, with the tables, which comprises this paper, which gives in an epitome the substance of the ring theory of the solar system, and it requires but little insight to understand and elaborate the tables. They are founded on the principle of what he calls the "Serial Relations":

"The velocity of Mercury, the planet nearest to the sun, is (according to Lardner) 110,725 miles per hour, which is, of course, greater than the velocity of any other planet. If a series of rings originally existed that differed 1,582 miles per hour in their velocities, it follows that each ring beyond Mercury had an orbital velocity of 1,582 miles less than its next interior ring. If we call the orbital velocity of Mercury 110,740 miles per hour and divide that number by 1,582, we obtain a quotient of 70 without any remainder. There could not, therefore, have been more than 70 rings, beyond and including Mercury; for the reason that beyond the 70th a difference of 1,582 could not be obtained. The outermost possible ring had an orbital velocity of just 1,582 miles per hour, the second ring just twice 1,582; the third thrice 1,582, and so on to Mercury, which must have a velocity of just 70 times 1,582 = 110,740.

"In constructing the following tables, 1,582 miles per hour has been adopted as the common difference of orbital velocities, because the necessity of using fraction is thus avoided; but perhaps 1,582 is not as near the truth as 1,580. And for the same reason it is assumed that 110,740 is the orbital velocity of Mercury, instead of 110,725, which is probably more correct. These slight variations are, however, unessential.

"If all the rings had been formed into planets, they also would have differed by 1,582. If several rings from any cause were prevented from becoming planets, then those planets that *were* formed would differ in their orbital velocities twice 1,582, thrice, or four times, or some greater multiple of 1,582."

¹ The First Paper, "The Solar System; Its Roots and Powers," was expanded and presented to the "Principia Club," Manchester, N. H., January 31, 1901, and printed in NOTES AND QUERIES, Vol. XIX, February, 1901. It was also reprinted in a pamphlet and distributed to the members.

In Table I, the difference between the velocity of Mercury and that of Venus is put down as 1,582, which multiplied by 19 is equal to 30,068; this product being deducted from 110,740, the velocity of Mercury, leaves 80,682 as the velocity of Venus. Again, 1,582 is multiplied by 8, and the product is deducted from 70,682, leaving 68,026 as the velocity of the Earth. Proceeding in this manner, it is shown that 1,582 is a common divisor of all the differences of the orbital velocities; so near, indeed, as to force the belief that the rings from which the several planets were formed, must have originally had a common difference of their orbital velocities of very nearly 1,582.

TABLE I.

RELATIVE ORBITAL VELOCITIES.

	Theoretical Velocities. Miles per hour.	Actual Velocities. Miles per hour.
1. Velocity of Mercury, . . .	110,740	110,725
Subtract $1,582 \times 19 =$	30,058	
2. Velocity of Venus, . . .	80,682	81,000
Subtract $1,582 \times 8 =$	12,656	
3. Velocity of Earth, . . .	68,026	68,090
Subtract $1,582 \times 8 =$	12,656	
4. Velocity of Mars, . . .	55,370	55,812
Subtract $1,582 \times 16 =$	25,312	
5. Velocity of Jupiter, . . .	30,058	30,203
Subtract $1,582 \times 5 =$	7,910	
6. Velocity of Saturn, . . .	22,143	22,306
Subtract $1,582 \times 4 =$	6,328	
7. Velocity of Uranus, . . .	15,820	15,730
Subtract $1,582 \times 2 =$	3,164	
8. Velocity of Neptune, . . .	12,656	12,570

TABLE II.

RELATIVE ORBITAL VELOCITIES OF THE SATELLITES OF JUPITER.

	Theoretical Velocities. Miles per hour.	Actual Velocities. Miles per hour.
1. Velocity of Io, . . .	38,772	38,772
Subtract . . .	7,000	
2. Velocity of Europa, . .	31,772	30,716
Subtract . . .	7,000	
3. Velocity of Ganymede, .	24,772	24,513
Subtract . . .	7,000	
4. Velocity of Callisto, . .	17,772	17,743

TABLE III.

RELATIVE ORBITAL VELOCITIES OF THE SATELLITES OF SATURN.

	Theoretical Velocities. Miles per hour.	Actual Velocities. Miles per hour.
1. Velocity of Mimas, . . .	34,986	34,986
Subtract $714 \times 5 =$	3,570	
2. Velocity of Enceladus, .	31,416	30,975
Subtract $714 \times 5 =$	3,570	
3. Velocity of Tethys, . . .	27,846	27,776
Subtract $714 \times 5 =$	3,570	
4. Velocity of Dione, . . .	24,276	24,516
Subtract $714 \times 5 =$	3,570	
5. Velocity of Rhea, . . .	20,706	20,763
Subtract $714 \times 10 =$	7,140	
6. Velocity of Titan, . . .	13,566	13,635
Subtract $714 \times 2 =$	1,428	
7. Velocity of Hyperion, .	12,138	12,215
Subtract $714 \times 6 =$	4,284	
8. Velocity of Japetus, . .	7,854	7,968

TABLE IV.

RELATIVE VELOCITIES OF THE SATELLITES OF URANUS.

	Theoretical Velocities. Miles per hour.	Actual Velocities. Miles per hour.
1. Velocity of the first, .	12,500	12,500
Subtract $600 \times 2 =$	1,200	
2. Velocity of the second, .	11,300	11,200
Subtract $600 \times 2 =$	1,200	
3. Velocity of the third, .	10,100	10,056
Subtract $600 \times 2 =$	1,200	
4. Velocity of the fourth, .	8,900	8,823
Subtract 600	600	
5. Velocity of the fifth, .	8,300	8,178
Subtract 600	600	
6. Velocity of the sixth, .	6,700	7,636

TABLE V.

SATELLITES OF URANUS. VELOCITIES.

	Theoretical Velocities. Miles per hour.	Actual Velocities. Miles per hour.
Velocity of A, a doubtful satellite,	4,036	3,816 (?)
Add $600 \times 2 =$	1,200	
Velocity of B, a doubtful satellite,	5,236	5,398 (?)
Add $600 \times 4 =$	2,400	
Velocity of C, a known satellite,	7,636	7,636
Add 600	600	
Velocity of D, a known satellite,	8,236	8,178
Add 600	600	
Velocity of E, a known satellite,	8,836	8,828
Add $600 \times 2 =$	1,200	
Velocity of F, a known satellite,	10,036	10,056
Add $600 \times 2 =$	1,200	
Velocity of G, a known satellite,	11,236	11,200
Add $600 \times 2 =$	1,200	
Velocity of H, a known satellite,	12,436	12,500

TABLE VI.

PLANETS ARRANGED BY THE SERIAL NUMBERS (CONSTANT, 1,582).

	Common Difference. Miles per hour.	Serial Numbers.	Theoretical Velocities. Miles per hour.	Actual Velocities. Miles per hour.
Chaos,	1,582	×	1 =	1,582
Nox,	1,582	"	2 "	3,164
Cerberus,	1,582	"	3 "	4,746
Bacchus,	1,582	"	4 "	6,328
Janus,	1,582	"	5 "	7,910
Atlas,	1,582	"	6 "	9,492
Hercules,	1,582	"	7 "	11,074
<i>Neptune,</i>	1,582	"	8 "	12,656
Pluto,	1,582	"	9 "	14,238
<i>Uranus,</i>	1,582	"	10 "	15,820
Apollo,	1,582	"	11 "	17,402
Minerva,	1,582	"	12 "	18,984
Vulcan,	1,582	"	13 "	20,566
Saturn,	1,582	"	14 "	22,148
Jupiter,	1,582	"	19 "	30,058
Mars,	1,582	"	35 "	55,370
Earth,	1,582	"	43 "	68,026
Venus,	1,582	"	51 "	80,682
Mercury,	1,582	"	70 "	110,740

TABLE VII.

SATELLITES OF JUPITER. VELOCITIES.

	Common Difference.	Serial Numbers.	Theoretical Velocities. Miles per hour.	Actual Velocities. Miles per hour.
Callisto,	808	×	22 =	17,776
Ganymede,	808	"	30 "	24,204
Europa,	808	"	38 "	30,704
Io,	808	"	44 "	38,784

TABLE VIII.

SATELLITES OF SATURN. VELOCITIES.

	Common Difference.	Serial Numbers.	Theoretical Velocities. Miles per hour.	Actual Velocities. Miles per hour.	
	714	×	1 =	714	
	714	"	2 "	1,428	
	714	"	3 "	2,142	
	714	"	4 "	2,856	
	714	"	5 "	3,570	
	714	"	6 "	4,284	
	714	"	7 "	4,998	
	714	"	8 "	5,712	
	714	"	9 "	6,426	
	714	"	10 "	7,140	
Japetus,	714	"	11 "	7,854	7,968
Hyperion,	714	"	17 "	12,138	12,215
Titan,	714	"	19 "	13,566	13,635
Rhea,	714	"	29 "	20,706	20,766
Dione,	714	"	34 "	24,276	24,516
Tethys,	714	"	39 "	27,846	27,776
Enceladus,	714	"	44 "	31,316	30,975
Mimas,	714	"	49 "	34,986	34,986

TABLE IX.

SATELLITES OF JUPITER. DISTANCES.

	Most distant Square root of the series.	Serial Num- bers.	Square Roots of Distances.	Squares, or Theoretical Distances.	Actual known Distances.
Callisto,	24,895.3 ÷ 22 =		1,131.604	1,280,529	1,152,000
Ganymede,	24,895.3	" 30	819.843	688,639	680,000
Europa,	24,895.3	" 38	652.771	425,100	426,500
Io,	24,895.3	" 48	518.651	269,000	269,000

TABLE X.

COMPARISONS OF VELOCITIES, ETC.

	Velocities and Common Difference.		Serial Numbers.		Theoretical Velocities. Miles per hour.	Actual Velocities. Miles per hour.
Chaos,	1,582	×	1	=	1,582	
Difference	1,582	"	2	"	3,164	
Nox,	3,164					
Difference	1,582	"	3	"	4,746	
Cerberus,	4,746					
Difference	1,582	"	4	"	6,328	
Bacchus,	6,328					
Difference	1,582	"	5	"	7,910	
Janus,	7,910					
Difference	1,582	"	6	"	9,492	
Atlas,	9,492					
Difference	1,582	"	7	"	11,074	
Hercules,	11,074					
Difference	1,582	"	8	"	12,656	12,570
Neptune,	12,656					
Difference	1,582	"	9	"	14,238	
Pluto,	14,238					
Difference	1,582	"	10	"	15,820	15,730
Uranus,	15,820					
Difference	1,582	"	11	"	17,402	
Apollo,	17,402					
Difference	1,582	"	12	"	18,994	
Minerva,	18,994					
Difference	1,582	"	13	"	20,566	
Vulcan,	20,566					
Difference	1,582	"	14	"	22,148	22,306
Saturn.	22,148					

The actual or known velocities were taken from Dr. Dionysius Lardner's "Hand Book of Astronomy," and are placed in opposite columns to show how closely they agree with those derived from theory.

TABLE XI.

SATELLITES OF SATURN. DISTANCES.

Constant Number.	Serial Numbers.	Square roots of Mean Distances.	Theoretical Distances.	Actual known Distances.
1,740	÷ 1	=	1,740	
1,740	" 2	"	870	
1,740	" 3	"	580	
1,740	" 4	"	435	
1,740	" 5	"	348	
1,740	" 6	"	290	
1,740	" 7	"	249	
1,740	" 8	"	217	
1,740	" 9	"	193	
1,740	" 10	"	174	
Japetus,	1,740	" 11	158	2,496,000 2,414,000
	1,740	" 12	145	
	1,740	" 13	134	
	1,740	" 14	124	
	1,740	" 15	116	
	1,740	" 16	109	
Hyperion,	1,740	" 17	102	
	1,740	" 18	97	
Titan,	1,740	" 19	91.5	837,000 800,000
Rhea,	1,740	" 29	60	360,000 358,000
Dione,	1,740	" 34	51	260,000 256,000
Tethys,	1,740	" 39	44.6	200,000 200,000
Enceladus,	1,740	" 44	39.5	156,000 161,000
Mimas,	1,740	" 49	35.5	126,000 127,000

The mean distance of Mimas, the nearest satellite, is 126,000 miles. The square root of this number is 35.5, which, if multiplied by the serial number 49, gives a product of 1,740, which is the square root of the distance of the most distant possible satellite of this series. Now 1,740 being divided by the serial number of any satellite of this series, gives, for a quotient, the square root of the mean distance of that satellite. Saturn's system shows a most remarkable resemblance to the solar system.

TABLE XII.

COMPARISONS BY SQUARE ROOTS, ETC.

	Square Roots and Intervals.	Serial Numbers.			Square Roots.
Chaos,	425.00				
Difference or interval	212.05	×	2	=	425.00
Nox, square root,	212.05				
Interval	70.83	"	3	"	212.05
Cerberus, square root,	141.67				
Interval	35.42	"	4	"	141.67
Bacchus, square root,	106.25				
Interval	21.25	"	5	"	106.25
Janus, square root,	85.00				
Interval	14.17	"	6	"	85.00
Atlas, square root,	70.83				
Interval	10.12	"	7	"	70.83
Hercules, square root,	60.71				
Interval	7.585	"	8	"	60.71
Neptune, square root,	53.125				
Interval	5.902	"	9	"	53.125
Pluto, square root,	47.22				
Interval	4.72	"	10	"	47.22
Uranus, square root,	42.05				
Interval	3.86	"	11	"	42.05
Apollo, square root,	38.64				
Interval	3.22	"	12	"	38.64
Minerva, square root,	35.41				
Interval	2.72	"	13	"	35.41
Vulcan, square root,	32.69				
Interval	2.33	"	14	"	32.69
Saturn, square root,	30.36				

The law of proportion, and the serial relations, extend not only to the velocities and the square roots of the distances, but also to the intervals or differences between the square roots, and the differences between the velocities. This is illustrated in Tables X and XII, which should be studied together as one.

TABLE XIII.

COMPARISONS, DISTANCES, ROOTS, ETC.

	Square Root of Distance of Chaos.	Serial Numbers for Divisors.	Square Roots of Distances.	Distances in Millions of Miles.	Actual Distances in Millions of Miles.
Chaos,	425	÷ 1	= 425.	180,625	
Nox,	425	" 2	" 212.5	45,156	
Cerberus,	425	" 3	" 141.67	20,069	
Bacchus,	425	" 4	" 106.25	11,289	
Janus,	425	" 5	" 85.	7,225	
Atlas,	425	" 6	" 70.83	5,018	
Hercules,	425	" 7	" 60.71	3,686	
Neptune,	425	" 8	" 53.125	2,822	2,854
Pluto,	425	" 9	" 47.22	2,230	
Uranus,	425	" 10	" 42.5	1,806	1,822
Apollo,	425	" 11	" 38.64	1,493	
Minerva,	425	" 12	" 35.41	1,254	
Vulcan,	425	" 13	" 32.69	1,069	
Saturn,	425	" 14	" 30.36	922	906
Jupiter,	425	" 19	" 22.37	500	494
Mars,	425	" 35	" 12.14	147	145
Earth,	425	" 43	" 9.88	98	95
Venus,	425	" 51	" 8.33	69	69
Mercury,	425	" 70	" 6.071	36,857	36,770

The first, or lefthand column of figures, in the above table, is a repetition of 425, which is the square root of the mean distance of Chaos, the most distant possible planet in the series. This number 425 is obtained by multiplying 6,071, the square root of 36,857,000 (the mean distance of Mercury), by its serial number 70. Now by successively dividing 425 by the serial number in the second column, the square roots of the distances of the planets in the series are obtained, and they are represented in the third column. The fourth column contains the mean distances of the planets from the sun, obtained by squaring the theoretical square roots in the third column. The fifth column contains the actual mean distances, so placed as to admit of easy comparison.

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AND

NOTES AND QUERIES

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For Láo-tze there was but One Religion — "The Tao of Heaven."

A People Without A Name.

The people of the new republic of Panama are no longer Colombians. What are they to be called?

A Chicago contemporary jumps into the breach and names them offhand Panamans, just as if there could n't be any doubt about it. The term has its weak point. Think of all the fathers who would be bothered by their small sons asking to have it explained to them why the isthmus dwellers are Panamans and not Panamen? If we follow the analogy of Carolina — from which comes Carolinians — we would get Panamians. There is this difference, however, that Carolina is accented on the penult while Panama is accented on the last syllable. Hence the word that is daily and gleefully used by the New York *Sun* — Panamanians.

If we turn to the speech of our Anglo-Saxon brothers across the sea we find them following a different course: Panamists, says the Manchester *Guardian*. Panamites, say some of the London papers. With a good as start as this, all we need to do is to press the button and get a crop of names that should be sufficient to drive the Isthmians to deep despair, if not to fresh revolution:

Panamese, Panamos, Panamotes, Panamates, Panamics, Panamokes, Panamumms, Panaminos, Panamoboys, Panamericans, Panaminians, Panams, Pans.—*Chicago Record-Herald*.

IS MARS INHABITED? Camille Flammarion, who has been studying the planet Mars for thirty years, feels certain that it is inhabited, and by a people probably more advanced than we are. The climate, he says, is very mild; there are no gales and the atmosphere is very light, with scarcely any clouds. The Martian year is 730 days, and the force of gravity on the surface is a little more than one-third of what it is here. It is indeed difficult to think that our own is the only planet with human beings upon it. But there is no reason to confine our speculations within the limits of familiar experience; nor does the absence of conditions that on earth may be essential to human life, prove that life does not exist upon another planet. Teeming life — of kinds — is proved to be everywhere and often under — to us — impossible conditions. How then can it be for a moment doubted that organic life exists on other worlds? And, as wherever life is there is also change — which is another name for evolution — who can say "Life ends here," or "No further change is possible?" We ourselves are the product of myriad of forces identical in general with those which rule the Universe; logically, therefore, each planet is "inhabited" — by beings *naturally adapted to it*. Sometimes in moments of deep contemplation the mind reels amazed at the vastness of the Universe. Let us enlarge our conceptions so as to realize that we on our world are children of one Eternal, whose one attribute — if an attribute may be postulated of the Infinite — is infinite and eternal Motion — *to us*, or Life, and that no spot or sphere in space *can* be void of conscious, intelligent life proper to its surroundings. — *N. C. Path.*

DEAN SWIFT'S CONFESSION OF FAITH. It is related that the Dean was once asked by his ecclesiastical superiors for a "Confession of Faith." The Dean replied in rhyme, thus :

I hold in faith what England's church allows,
What Rome's church saith my conscience disavows.

It will be noticed that two ways of reading the "Confession" are manifest, each quite different from the other :

I hold in faith	What England's church allows
What Rome's church saith :	My conscience disavows.

"Charge, Chester, Charge ! on, Stanley, on ! were the last words of Marmion."

Were I in the noble Stanley's place when Marmion urged him to the chase,
Then you a word might spy to draw the tears from every eye. ON-I-ON.

ARTICULATION EXERCISES. The following are good exercises in articulation. Some of them are old, but they will bear re-printing, and should be read distinctly and quite rapidly :

Amidst the moist and coldest frosts,
With barest wrists and stoutest boasts,
He thrusts his fists against the posts,
And still insists he sees a ghost.

Crazy Craycroft caught a crate of crickled crabs !
A crate of crickled crabs Crazy Craycroft caught ;
If Crazy Craycroft caught a crate of crickled crabs ;
Where's the crate of crickled crabs Crazy Craycroft caught ?

When a twister twisting would twist him a twist,
For twisting a twist three twines he will twist ;
But if one of the twines untwist from the twist,
The twine untwisting untwisteth the twist.

Thou wreath'd and muzzl'd'st the far-fetched ox, and imprison'd'st him in the volcanic Mexican mountain of Popocatepetl, in Cotopaxi.

Robert Rowley rolled a round roll round ; a round roll Robert Rowley rolled round. Where rolled the round roll Robert Rowley rolled round ?

Peter Prangler, the prickly pear picker, picked three pecks of prickly, prangly pears from the prangly pear trees on the pleasant prairies.

Villey Vite and wife vent on a voyage to Vest Vison and Vest Vindham von Vitson Vednesday.

Bandy-legs Borachio Mustachio Whiskerifuscus, the bald but brave Bombardino of Bagdad, helped Abomilique Bluebeard, Bashaw of Balemadeb, to beat down an abominable Bumble of Bashaw.

Theophilus Thistle, the successful thistle sifter, sifting a sieve full of unsifted thistles, thrust three thousand thistles through the thick of his thumb.

He thought himself thoroughly strengthened to throw a throttle wide open, though he failed through lack of strength.

ARCANUM.

(Two poems from THE OCCULT REVIEW.)

1. Go forth to Egypt, where the sacred Nile
Still pours its flood through Wisdom's ancient home,
Where giant Pyramids their shadows cast,
And Obelisks mysterious legends bear.
There is a field of ruins, weird and grand,
Where once Heliopolis her columns reared,
The mystic city — thither shape thy course —
If *men* are mute, perchance the *rocks* will speak.
And as thou turnest from the river's bank
Five Roman leagues toward the rising sun,
On Chephren's road to fair Pelusium —
There, to the right, behold a marble Sphinx
Bereft of face, and sadly wrecked withal.
Nine paces south a broken pillar stands
Of reddish porphyry — now mark thee well,
Behind this column thou wilt find a stone
(If thou but freest its surface from the sand),
A stone, black, hard, and smooth, nine inches square.
On this wide earth there is no rarer gem —
For here, engraved in hieroglyphics bold,
Behold the *word*, wise Pilgrim, ay, the word
That solves the hoary riddle of the Sphinx,
The word that solves the mystery of life.
2. Life's mystery to solve : There is a *word*
Which to reveal a sacred vow forbids.
Near Swarga's Rock, in Indra's mystic grove,
Where Jumna's stately river winds along,
There a Sanyássee found the magic key
In times of eld. He pierced the secret gloom
And tore the veil from Sheeva's dreadful face.
Wouldst know the word ? Subdue thine eagerness !
Four syllables, mark well ! four, such as form
A Sâtaya in Devanâgri writ.
If thou canst find it thou wilt know full well
The meaning of life's riddle, *and all else*.
This word of words — ay, if I dared but speak !
Thou know'st it well, nay, here this very eve
Thou wilt, perchance, pronounce it listlessly,
And never guess its huge significance.
If thou wouldst raise the veil — *seek for the word*.

The Gray Old Man of the Mountain.

BY HON. HARRY HIBBARD.

Where a tall post beside the road displays,
 Its lettered arm, pointing the traveller's eye,
 Through the small opening mid the green birch trees,
 Toward yonder mountain summit towering high,
 There pause. What doth thy anxious gaze espy?
 A crag abrupt hung from the mountain's brow!
 Look closer? scan that bare sharp cliff on high;
 Aha! the wondrous shape bursts on thee now!
 A perfect human face — neck, chin, mouth, nose, and brow!

And full and plain those features are displayed,
 Thus profiled forth against the clear blue sky;
 As though some sculptor's chisel here had made
 This fragment of colossal imagery,
 The compass of his plastic art to try.
 From the curved neck up to the shaggy hair
 That shoots on pine trees from the head on high,
 All, all is perfect: no illusions there
 To cheat the expecting eye with fancied forms of air.

Most wondrous vision! the broad earth hath not,
 Through all her bounds, an object like to thee,
 That traveller e'er recorded, nor a spot
 More fit to stir the poet's phantasy.
 Gray Old Man of the Mountain, awfully
 There from thy wreath of clouds thou dost uprear
 Those features grand, the same eternally!
 Lone dweller 'mid the hills! with gaze austere
 Thou lookest down, methinks, on all below thee here!

And curious travellers have descried the trace
 Of the sage Franklin's physiognomy
 In that most grave and philosophic face.
 If it be true, Old Man, that we do see
 Sage Franklin's countenance, thou indeed must be
 A learned philosopher most wise and staid,
 From all that thou hast had a chance to see,
 Since Earth began. Here thou, too, oft has played
 With lightnings, glancing round thy rugged head.

The Old Man of the Mountain.

BY J. T. TROWBRIDGE.

All round the lakes the wet woods shake
 From drooping boughs their showers of pearl ;
 From floating skiff to towering cliff
 The rising vapors part and curl.
 The west wind stirs among the firs
 High up the mountain side emerging ;
 The light illumines a thousand plumes
 Through billowy banners round them surging.

A glory smites the craggy heights ;
 And in a halo of the haze,
 Flushed with faint gold, far up, behold
 That mighty face, that stony gaze !
 In the wild sky upborne so high
 Above us perishable creatures,
 Confounding Time with those sublime,
 Impassive, adamant features.

Thou beaked and bald high front, miscalled
 The profile of a human face !
 No kin art thou, O Titan brow,
 To puny man's ephemeral race.
 The groaning earth to thee gave birth, —
 Throes and convulsions of the planet ;
 Lonely uprose in grand repose,
 Those eighty feet of facial granite.

Thou lonely one ! nor frost nor sun,
 Nor tempest leaves on thee its trace ;
 The stormy years are but as tears
 That pass from thy unchanging face.
 With unconcern as grand and stern,
 Those features viewed, which now survey us,
 A green world rise from seas of ice,
 And order came from mud and chaos.

Canst thou not tell what then befell ?
 What forces moved or fast or slow ;
 How grew the hills ; what heats, what chills,
 What strange, dim life, so long ago !

High-visaged peak, wilt thou not speak
 One word for all our learned wrangle ?
 What earthquakes shaped, what glaciers scraped,
 That nose, and, gave that chin its angle ?

Thy permanence, long ages hence,
 Will mock the pride of mortals still,
 Returning springs, with songs and wings,
 And fragrance shall these valleys fill ;
 The free winds blow, fall rain or snow,
 The mountains brim their crystal beakers ;
 Still come and go, still ebb and flow,
 The summer tide of pleasure seekers.

O silent speech, that well can teach
 The little worth of words or fame !
 I go my way, but thou wilt stay
 While future millions pass the same :
 But what is this I seem to miss ?
 Those features fall into confusion !
 A further face — where was that face ?
 The veriest fugitive illusion. — THE ATLANTIC.

The Old Man of the Mountain.

BY GEORGE B. GRIFFITH.

Must thou, O figure stern, yet grand !
 The glory of our Northern clime,
 Bow to the touch of human hand,
 Or mandate of relentless time ?
 Some bold cliff-climber, I am told,
 An iron clamp would fasten now
 E'en where the sunset's purest gold
 Hath for long ages bathed thy brow !

That scarred, aye, battered by the blast,
 Thy dissolution is at hand —
 Thou, in such wondrous fast fashion cast,
 Thou, by Almighty Wisdom planned !

The rising sun upon thy face
 Has smiled for aons, and the moon
 Has silvered it with chastened grace ;
 Oh ! say not thou must perish soon !

Who knows what race an idol made
 And hailed thee from the lake below,
 Ere Red Man saw Franconia's shade,
 Or Saxon felt our breezes blow !
 Perchance thy lofty brow was fanned
 By the first summer's freshest air,
 And the first rainbow from God's hand
 Curved in transcendent beauty there !

Think of the dusky chiefs who gazed
 With awe upon thy stately form ;
 As the Great Spirit thee have praised,
 Or god of stone who braved the storm.
 Think of the thousands glad to turn
 From Fashion's shrine to look on thee ;
 The countless throng who still may yearn
 To contemplate thy majesty !

Man of the Mountain ! hold thy own !
 Our race for centuries yet unborn
 Would love to see thee on thy throne,
 Among the Crystal Hills at morn !
 Long may the eagle's eye delight
 To scan thy features, still sublime ;
 The dawn's first beam and sunset light
 Kiss thy gray image, saved by time ! — THE STATESMAN.

BOOK OF RAZIEL. Brothen Rosenberg, in a communication to *The Freemason's Quarterly Review*, refers to the book of Raziel : " Now the word Raziel, if divided into two (its component parts), produces Razi-el, that is 'divine mysteries.' This book informs us Adam was the first to receive them. But after he was driven out of Paradise, he communicated them to his son Loth ; Loth to Enoch ; Enoch to Methusalem ; Methusalem to Lamech ; Lamech to Noih ; Noih to Sem ; Sem to Abraham ; Abraham to Isaac ; Isaac to Jacob ; Jacob to Levy ; Levy to Kelhoth ; Kelhoth to Amram ; Amram to Moses ; Moses to Joshua ; Joshua to the Elders ; the Elders to the Prophets ; they to the Wise Men, and so on to Solomon."

Paul's Voyage to Rome. A Seaman's Version.

BY CAPTAIN JOHN CODMAN.

(*Acts xxvii.*) 1. And when they had concluded to ship us to Italy, they turned Paul and the other prisoners over to a corporal of the marines named Julius.

2. And going on board of a ship belonging to Adramyttium, we cast off from the wharf, and made all sail, keeping close in to the Asiatic shore. A Macedonian gentleman by the name of Aristarchus was a cabin passenger.

3. Next day we touched at Sidon. Julius was very polite to Paul, and gave him a day's liberty to go ashore and be treated by his friends.

4. We got under way again, and beat up along the Cyprus, shore with the wind dead ahead.

5. We got a fair slant over the sea of Cilicia and Pamphylia and then put in to Myra.

6. There the corporal found an Egyptian ship hailing from Alexandria, bound to an Italian port, and he shifted us and our dunnage over to her.

7. She was a slow old tub, and after a long passage we just fetched Cnidus, and as we could not weather Crete, we ran down to leeward of it till we made Salome.

8. Hauling up on a taut bowline, so that we just passed to windward of it, we ran into Fair Haven, not far from Lasea.

9. Now 'd 'ye see, we had made a long day of it altogether, and as it looked squally ahead, and there were signs of bad weather, Paul called all hands aft, and says he :

10. "Shipmates, this looks like a bad business ; if we keep on, it looks to me as if this ship and cargo will come to grief, and, maybe, we'll lose the number of our mess."

11. But the corporal thought that the skipper and the owner knew more about these things than Paul.

12. And so, every fellow having something to say about it, the majority concluded that, as this was not a very comfortable place to winter in, they had better heave up the anchor and

make sail for Phenice, and winter there. That is a Cretan port, and has two channels, one to the northwest, and the other to the southward and westward of it.

13. And so, when the light southerly breeze sprang up, they got under way, and kept along the Cretan shore.

14. But soon the wind hauled round to the northward, and blew great guns.

15. And soon as the gale struck us, and we found she would not lay up to the wind, we up helm, and scud her before it.

16. And getting under the lee of Claudia, we had hard work to get the boat we had been towing alongside.

17. But they finally hoisted her up to the davits, and passed a belly-lashing round the old ship to strap her together. And then we got out of the shoal water, having clewed up and furled everything, and let her run before it under bare poles.

18. Coming on to blow harder and a heavier sea, on the next day, they hove overboard some of the cargo.

19. Next twenty-four hours coming in hard gales and sea increasing, all hands and passengers turned to and hove overboard all the gear lying about decks.

20. Weather so thick that we could not get a meridian altitude of the sun nor a lunar observation for several days. Gale still continuing. Chances look pretty bad.

21. In the meantime, Paul had not given any more advice; but now he called the officers together on the poop, and said: "Well, gentlemen, you had better have taken my advice, and laid quietly at your anchor in Crete, and then it would not have been a case of general average.

22. "Still, keep a stiff upper lip, and believe me now when I tell you that whatever may happen to the ship, all hands will be saved.

23. "For the Angel of the Lord stood alongside of my bunk tonight,

24. "And said: 'Don't be afraid. You are bound to get to Cæsar, and on your account the whole crew and all the passengers shall be taken care of.'

25. "So, gentlemen, don't give up the ship yet, for I believe the Lord will do as he said.

26. "However, there is no doubt but we shall finally lose the ship."

27. After knocking about in heavy gales for fourteen days, just about eight bells on the first watch, the lookout on the fore-castle thought the water was shoaling.

28. So they hove the lead, and got twenty fathoms. Next cast they got fifteen.

29. Then, to keep her from pounding on the rocks, they let go four anchors over the stern, and held on for daylight.

30. Some of the crew thought it would be a good chance to desert, when they had the boat down in the water, pretending to run out a stream and kedge anchor to windward.

31. Paul told the corporal and the marine guard that these lads must come aboard again, or else nobody would be saved.

32. Then the marines cut the boat's painter, and let her go adrift.

33. At daybreak, Paul ordered the steward to serve out the rations, for nobody had eaten anything for fourteen days.

34. "So I advise you to attend to your mess, for nobody shall lose a hair of his head."

35. When he had said this, he set the example, thanking the Lord, and eating his own grub.

36. That made them lively, and they ate a hearty breakfast.

37. The whole muster roll was two hundred and seventy-six all told.

38. And when they had knocked off breakfast, they hove overboard the rest of the cargo.

39. At daylight they could not make out the land, but a creek made up inland which they thought might make a good harbor.

40. And when they had hove up the anchors, they let fall the sail, and run her head on the land.

41. And she got caught in an eddy that slewed her round so that her bows got hard and fast aground, and her stern was knocked to pieces by the sea.

42. The marines wanted to knock the prisoners in the head,

to keep them from swimming ashore and escaping from Julius.

43. But the corporal, out of regard for Paul, put a stopper on them, ordering all who could swim to strike out for the shore.

44. And those who could not get on to hencoops, planks and gangway ladders. The long and short of it was that everybody got ashore safe. — From *The Sea Breeze*.

ENOCH WAS A TAILOR. In Wait's "Oriental Antiquities" (page 277), there is a curious statement from Ibn-nephi, not as possessing any great authority, but to show that a confirmed idea must have existed in the East that Enoch was acquainted with alphabetical characters. "And God appointed him a prophet, and caused to descend to him thirty books; that he inherited the books of Seth, and the ark of Adam. He lived by dint of his own labor, and was a tailor."

FLOWERS WERE NAMED IN HEAVEN. "The Flowers were all named in heaven, and they started out together in a great company for the earth. Soon after leaving the Celestial Gates one little blue flower became frightened because it could not remember its name. Its companions could give it no help, and so, sadly, it returned to the Heavenly City. Bending before the great white throne, the flower said, timidly, 'Dear Father, the name Thou gavest me I have forgotten.' The Father looked at it a moment, then said, with gentle admonition, 'My child, forget me not.' The little flower rejoined its companions, told them its experience, and has ever since been known as Forget-me-not." — *The Northern*.

PLANETARY DISTANCES. The following rule will enable one to readily approximate the distance of any planet from the sun, if one can remember the distance of the Earth or any one of the planets:

$\frac{3}{4}$ Neptune's distance from the Sun = Uranus; $\frac{1}{2}$ Uranus's distance = Saturn's; $\frac{1}{2}$ Saturn's distance = Jupiter's; $\frac{1}{2}$ of Jupiter's distance = the Asteroids; $\frac{2}{3}$ of the Asteroids' distance = Mars's; $\frac{2}{3}$ Mars's distance = Earth's; $\frac{2}{3}$ Earth's distance = Venus's; $\frac{1}{2}$ Venus's distance = Mercury's.

EGYPTIAN MYSTERIES. Where can I find what Apuleius said about the Egyptian Mysteries? H. L. W.

We refer this correspondent to the "Metamorphoses," Book ix, where the author gives an account of his initiation:

"The Priest — all the profane being removed to a distance — taking hold of me by the hand, brought me into the inner recesses of the sanctuary itself, clothed in a new linen garment. Perhaps, curious reader, you may be eager to know what was then said and done. I know it if it were lawful for you to hear. But both the ears that heard those things, and the tongue that told them, would reap the evil results of their rashness. Still, however, kept in suspense, as you probably are with religious longing, I will not torment you with long-protracted anxiety. Hear, therefore, but believe what is the truth. *I approached the confines of death*, and having trod on the threshold of Proserpine, I returned therefrom, being borne through all the elements. At midnight I saw the sun shining with its brilliant light; and I approached the presence of the gods above, and stood near and worshipped them. Behold I have related to you things of which, though heard by you, you must necessarily remain ignorant."

FROM THE SYRIAC GOSPEL OF MATHAI THE APOSTLE. Translated by J. W. Etheridge, London, 1863:

"Judge not, that ye be not judged. For with the judgment that ye judge, ye shall be judged; and with the measure that ye mete, it shall be measured to you. But why dost thou look at the rod that is in thy brother's eye, while the rafter that is in thine own eye thou dost not consider? Or how sayest thou to thy brother, Permit that I draw forth the rod from thine eye, and behold there is a rafter in thine own eye? Hypocrite! draw forth first the rafter from thine own eye, and thou wilt see to draw forth the rod from thy brother's eye." — (Matt. vii, 1-5.)

CURIOUS PROPERTIES OF SOME NUMBRES WHEN SQUARED AND CUBED. The following numbers have some singular properties: The last six figures of the square of these are the same as the number squared: $890625^2 = \dots 890625$; and $109376^2 = \dots 109376$. But $890624^2 = \dots 109376$, but $890624^3 = \dots 890624$. The four last figures of the cube of these are the same as the number cubed: $6249^3 = \dots 6249$, and $3751^3 = \dots 3751$.

"GREAT ASTRONOMICAL DISCOVERIES, lately made by Sir John Herschel, LL. D., F. R. S., at the Cape of Good Hope. First published in *The New York Sun* from the supplement to *The Edinburgh Journal of Science*."

The pamphlet is a classic, and the possessor of a well-preserved copy deserves congratulation. At the time of the publication of this account in *The Sun* of August 26-31, 1835, even men of science credited the story, marvelous though it was. It is said that the eminent French astronomer Arago requested the French Academy of Science to send a deputation to the Cape to confer with Herschel. Yet the querist's discernment is good; the story does seem both sensational and not entirely veracious. In several of the books of reference the statement is made that it was the work of Richard Adams Locke, then editor of *The Sun*, and Lewis Gaylord Clark, the editor of the *Knickerbocker Magazine*. This statement, which contains vital errors, may be run down to the authority of Benson J. Lossing, a historian of recognized inaccuracy. Clark had nothing to do with the story and Locke was not the editor of *The Sun*. The story was rehearsed in detail in *The Sun* of September 3, 1883, in the reminiscences of Benjamin H. Day, the founder and first editor of the paper. Locke wrote "The Moon Hoax" without any collaboration and was to get \$300 for it. It proved such a hit that Mr. Day paid him between \$500 and \$600; the author got a further income by selling lithographs of the scenery and animals in the moon. Locke was a man of uncertain habits and did his work on space. In a lapse from sobriety Locke disclosed his authorship of the "Hoax" to a reporter of the *Journal of Commerce*. That paper had the story in type and was to print it the next morning, but after Locke's revelation the *Journal of Commerce* published instead a denunciation of the fabrication. — *N. Y. Sun*, July 23, 1905, in answer to a query from a correspondent, "S. S."

A SACRED BOOK. "In Athens they had a prophetic and mysterious book, which they called 'The Testament,' to which they believed the safety of the republic was attached. They preserved it with so much care that among all their writers no one ever dared to make any mention of it; and the little we know of this subject has been collected from the famous oration of Dinarchus against Demosthenes, whom he accuses of having failed in the respect due to the ineffable book so connected with the welfare and safety of the state."—*Spineto, Hier.*

ISHVARA.

BY A. N. KING, MANCHESTER, N. H.

Powerful with the Silence of Eternal Space
 The Sun whirls on — and the Human Race,
 Held fast in chains by Karma riven,
 Looks upward towards the Impulse given,
 Seeking the Light, mayhap dimly seen
 Thro clouds and darkness in between,
 Or, mayhap, with intent of firmer mind
 Following the Path in ascending wind.

With the Patience of Ages, Ishvara waits
 For the Golden Ray thro the opened Gates
 Of peace Sublime, to show the Path
 Where passed the Master — He Who hath
 Inspired now, as in days of Yore
 When Karma heavy His shoulders bore,
 Our striving Spirit ; which having found,
 It may mount the ladder, round by round.

The Bell has sounded, the Point appears,
 The Number given, and then for years
 Untold, uncounted, the Egos stream
 In firey Units, to Maya's Dream
 Where, planned in thought, the Infinite Mind
 Evolved experience from Chains behind —
 So begins the New, and the Story old
 Gleams There and here as Threads of Gold.

To tell the Conflict, when disobedient Sons
 Refused their aid to the Lightless Ones ;
 Of the One, the Two, and then the Three ;
 The Seven First born of the Rootless Tree ;
 The First, the Second, from them the Third,
 Nature creating by formless Word,
 Gives Heart to the Sound of Eternal OM,
 The Great First Cause in the Mother's Womb.

In the Land of the Third, with firey end,
 The Coats of skin to the Forms inbend :
 The sexless Race develops Two
 And Man from One, Duality knew.
 The Spark descends, the Earth was Light,
 And the Human born, with Human Sight.
 Thus, my Friend, in simple words,
 Order became from the thickened Curds.

But what of the Pilgrim, how shall he find
 The depths of Compassion, the ties which bind
 The Self to the Brothers ; or how to free
 From the Great Illusion, Maya's Sea,
 The Experiencing Ego's Golden Thread,
 Unbroken by fear of the Threshold's Dread ?
 How the right of Renouncing, at last to earn ?
 Listen, my Friend, and you shall learn.

The Path is open, try Who may,
 But know the Journey lasts all the Day ;
 The road winds upward, the inclines steep,
 And tears are there for those who weep ;
 Nor count it finished, when first Thy face
 Can, looking backward, see o'er the place
 From whence Thou started — Nay, 'tis there
 Ishvara beckons for You to DARE.

To Know, to Will, these are the rounds
 Combined with Silence, to express the bounds
 Where no bounds are, yet needed now .
 To help the Pilgrim with unmixed Vow,
 Climbing and striving (with helping hand
 To those around) to a higher stand —
 The Good for the All, and All for Good,
 And the End is there for Those who WOULD !

Serene and unmoved, Ishvara sees
 The rivers of tumult and waving trees
 Of the struggle below, where the strife is keen
 And the Foe is fierce — but shifts the scene

To other Planes, beginning anew
 The fight of the many against the Few,
 That dauntless Circle Which holds at bay
 The untowed effects of Karma's sway.

The Warrior leads, and along the road
 Strikes at the roots of the heavy load,
 Bearing him down and holding him back,
 And leaves his blood on the narrow track.
 Hard is the task, but harder far
 Is the failure certain, if ONE thought mar
 The record of Lives already passed
 Which is not recalled and found at last.

Each thought is a Power, a living Force,
 An Energy lasting, and in its course
 May help or mar the future Lives
 Of a Friend or Brother, e'en tho he strives
 With pure endeavor to live the Right
 And do his best, with his little might —
 So have a care of fleeting Thought,
 'Tis like a sword, with Gold inwrought.

Thro Halls of Learning ycu now may trace
 Thy lonely Journey, and in this place
 Thou mayst not linger, for sensuous wile
 Appeals to instinct, and may beguile
 Thy halting Ego — so too, be free
 From Pairs of Opposites, and let them be
 To thee as one : thus unconcerned
 Pursue the Way by Merit earned.

Thro Action best, Thou mayst attain
 To further insight ; yet think the gain
 To be as nothing, unless Thou quite
 Renounce the fruits which, in the Light
 Of the Pure Self, remain attached
 To every Action, and where, un'atched
 As to the Door, the Mind allows
 The lower self to Ambition rouse.

Kill out Ambition, for this will lead
 By another path, to the further need
 Of love of Life, from which will come
 Loss of Discrimination, and here the sum
 Of the loss of All will attract to earth
 Thy toiling Ego for many a birth,
 Until again with firmness sure
 Is acquired the power of Motive pure.

Performance of Duty, if it be thine OWN,
 Tho devoid of excellence, stands out alone
 As a guiding Star to show the way
 Where safety lies, lest here you may
 Thro easier impulse, assume the act
 Of Another's Duty, and so attacked
 By blinding Desire thus lose the Goal
 Of Right Performance, which is the WHOLE.

Learn Thou again, if still undismayed,
 Of the Qualities three, which are thus displayed
 To Thy eager Self, that Thou mayst know
 Which is the Light, and where the foe.
 From Tamas first, set free the Mind ;
 Be not indifferent, and Thou wilt find
 That, as Thour rulest the angled square,
 So Thou art helped by Ishvara's care.

Recognize too, that in Raja's hold
 Of subtle desires, is the Kamac mould
 For future births ; so, with unpassionate Mind
 Search out the Seeds, lest the roots may wind
 About Thy Heart an iron chain
 Of roses, which allure, seduce — yet stain
 Thy impressionab'e nature with the clinging mire,
 Which must rise again from Thought's Pure Fire.

Calm and peaceful is the Knowledge One
 Who delights in the reason of Sattva's son —
 Be Thou, O Comrade, of this Quality warned
 Lest Thou findest, later, that Thou has pawned

A circling knight for the Queen's right hand,
 And gained a master where Thou wouldst command,
 Thus stepping aside and losing the way
 For the brighter Light of the Dawning Day.

Reflect now upon the Rule of Gold
 (Or "The Golden Rule"), by all Teachers told
 As a key to the Life of Man's Brotherhood;
 A Rule of ACTION, by which, one should
 Be active in doing, not passive in thought
 Or devotion, for That which is sought
 May soonest be found where Humanity, blind,
 Seeks relief from the suffering, incurred by its kind.

And Thou, O Pilgrim, to Thine Self be True —
 The Path Thou knowest, yet must Thou hew
 Thine own way to the Heights where Ishvara breathes,
 Remembering always, that he who leaves
 Behind and below the lower four,
 Finds awaiting him Here by the open Door
 The Beginning achieved, of the sought-for Goal —
 The Peace of the Silence, and the Strength of the Soul.

Think not, O Listener, These words are mine;
 It is not so, for in every line
 I do but repeat what to me is True
 From the Old, Old Story which each Century knew:
 These Truths are Golden, weigh EVERY One,
 For they have their birth in the Central Sun:
 And so I say, in final word
 And with reverent mind, "Thus have I heard."

ON THE APPROACH OF EVENING. This is called the "I verse."

Idling I sit in this mild twilight dim,
 Whilst birds in wild swift vigil, circling skim
 Light winds in sighing sink, till rising bright,
 Night's Virgin ilgrim swims in vivid light.

A FRIEND TO MAN.

"He was a friend to man, and lived in a house beside the road."—*ILLIAD* vi, 14.

BY SAM WALTER FOSS.

There are hermit souls that live withdrawn,
 In the place of their self-content;
 There are souls like stars that dwell apart,
 In a fellowless firmament;
 There are pioneer souls that blaze their paths
 Where highlands never ran;
 But let me live by the side of the road,
 And be a friend to man.

I see from my house by the side of the road,
 By the side of the highway of life,
 The men who press with the ardor of hope,
 The men who are faint with the strife;
 But I turn not away from their smiles nor their tears, —
 Both parts of an infinite plan; —
 Let me live in my house by the side of the road,
 And be a friend to man.

I know there are brook-gladdened meadows ahead,
 And mountains of wearisome height;
 That the road passes on through the long afternoon,
 And stretches away to the night;
 But still I rejoice when the travelers rejoice,
 And weep with the strangers that moan,
 Nor live in my house by the side of the road,
 Like a man who dwells alone.

Let me live in my house by the side of the road,
 Where the race of men go by;
 They are good, they are bad, they are weak, they are strong,
 Wise, foolish — so am I;
 Then why should I sit in the scorner's seat,
 Or hurl the cynic's ban?
 Let me live in my house by the side of the road,
 And be a friend to man.

Secrets of the Sublimities.

BY THE LAST OF THE HEREDITARY BARDS AND SKALDS.

Sons of the Grand ! who scorn to voice the cheer
 Of slow-paced Folly in this puling age,
 Where feeble Custom deigns the sickly sneer,
 And dribbling fools decry the mounting sage ;
 Strong, in the Night, we'll raise the future page,
 That from its rise a holier dawn may glow,
 High, in our cheers, we'll toss with stormful rage,
 Waving the path where brighter Morn shall flow,
 Ere down we sink and sprawl ; forgotten, dead and low.

Where'er a void exists the forces reign ;
 Force is a void — the pow'r that hurls the bomb,
 Shrieking in death across the riven plain,
 Where the pale city swims in ruin dumb,
 And that which drags within its whirling womb
 The half drowned seaman — and the lightning's show'r,
 Whose cloudy flourish strings in trebling hum,
 The heat roll bubbling where the red seas low'r ;
 Void is the force unseen — throned in the soul of Pow'r.

E'en to the whisper of the dainty fan,
 Beneath sweet Beauty's breast in fluttering sighs,
 Each faint report proclaims the truth to Man
 That long has laughed at vauntful sophistries ;
 The tiny plant absorbs its faint supplies
 By viewless suction, and the fierce world's mind
 Centers in nought — Go seek it with thine eyes,
 Dotards of Science ! frozen, dark and blind,
 Whose churlish hands doth grope the crown of Truth refined.

Cold is a force, vast in a midnight chill
 Throughout the depth of trem'lous Space around ;
 Strong Heat's negation ; its absorbing will
 Sits in the heart of molten suns profound ;
 Contraction's pow'r ! the worlds that long resound,
 Tossing through Space in fierce revolving glee,
 E'en by your void their mighty breasts are bound,
 Else to a stretching waste their fires would flee,
 And howl in misty rage through swart nibility.

Prometheus¹ hail ! — pressed by the rush behind,
 Thy whirling apple sinks in air below,
 Dragged by the countless voids of Earth refined,
 Drawn in the strength of one retreating flow —
 And all, save void, whose giddy soul doth blow
 In stormy reels unto the void afar,
 Dark Space, whose call the lighter forces know —
 Faint in the sway that wide pervasions mar,
 It drowns ; the source of storms, ringed from each burning star.

From stark negation see the truth arise ;
 Where *from their opposites all things ascend* —
 Now by this truth we'll charge amid the skies,
 Where soaring millions with its pow'r shall wend ;
 For ev'ry law doth on its voice attend
 With trenchant flourish, and afar shall swell
 Where juggling gods their trembling walls defend ;
 And war-like Genius, ringing a greedy knell,
 Shall toss their crowns in joy and sweep them down to hell.

Hate is a love by stranger wish reprov'd ;
 From deepest Love doth hellish Hate unfold ;
 Light is the tempest whirr of Darkness moved,
 Whilst Heat by motion swims from drowsy Cold ;
 Life from Decay by ceaseless death is rolled,
 Singing its chaunt along the stretch of Time ;
 The stormy road, from conflagrations old,
 Rained from the clouds, when to a quick'ning rhyme,
 The mist of life swept high in raving Hell sublime.

All void is Matter, saved by Motion changed ;
 Time was a void, merged in the black profound ;
 Motion is Time, whose force eternal ranged
 Where Chaos yawned and frozen Space was drowned ;
 A blank Unknown, its boundless waste around
 The change of Time amid the darkness wooed ;
 Inseparate voids by fiercest marriage bound ;
 Unblent as One ; by Imperfection brewed,
 The swirling atoms dreamed where drowsy Space renewed.

¹ Sir Isaac Newton.

Time is Decay, and Heat is Time alone,
 The soul of Motion — reddening in its sway
 Where Matter, sundered, with a living moan
 Trembles to death, or bursts in molten spray,
 Hued in fierce glories, as the face of Day
 Whose torrid frown doth pierce the fainting skies ;
 All motions first evolved by faint Decay,
 That slept in wastes where far the boundless flies,
 Hailing that shoreless void where morn shall ne'er arise.

I've gazed beyond the swart and frozen womb
 Of hollow Night that stared Eternity
 In tireless horror ; where the stretching gloom
 Slumbered in cold, and swooned in vacancy ;
 Darkness and void ; whose palling mystery
 Weighs on the sense and stupifies the mind —
 And such was Matter ; yawning drearily
 For countless aons, dim and unconfined,
 While Time crawled dreadly on, where Deus ne'er designed.

DARKNESS DECAYED — and with its fall began
 A silent motion, whirring faint and slow
 In viewless rain, until Time's moody span
 Shuddered in trillions ; and its myriad throe
 Quickened and thrilled in one dark show'ring flow,
 To a far center where the Darkness clung
 Most in sweet love ; and in a toss of woe
 Tuned the loud gas, till fierce Creation rung
 In wide explosive war where burning Chaos sung.

All-wondrous love ! In flourishings and strains,
 Hymns your vast pulsings through the distant blue ;
 When Progress from Night's brooding cloud regains
 Far-pressing splendor ; if the dullards knew
 The swelling pomp that speeds before the view
 Of hardy gaugers, they had ceased to sneer
 At Nature's laws that blaze the Future through ;
 Whose fearful grandeur spurns this infant sphere —
 Proud Foolery shall crouch, for stormful Truth is near.

Ravens of Comte ! Dark nihilistic horde !
 In trampling death your puny facts go down ;
 While scornful Truth, where swollen Pride has roared,
 Shall stem your thousands with victorious frown —
 Huns of old Error ! soon your gods we'll crown
 In huge derision ; spurning their bodies o'er ;
 Gods of sick France ! your battered powers we'll drown
 'Mid weary ruin — Truth again shall soar ! [more.
 Then brood its warring cry : " Comte and his school's no

H O M E R .

BY FREDERIC ALLISON TUPPER.

Homer, who struck thy harp-strings for all time
 In blind enlightenment for men's best good,
 Beggar on earth and yet a king sublime,
 Leader of Dante's Virgil through life's wood ;
 Beggar ? Ah, no ! The restless sea was thine,
 Thine the o'erarching sky, the winding shore,
 The wind-stirred forest and the lonely pine,
 Majestic mountains, eddying streams that pour
 Impetuous to the ocean undelayed.
 Poor ? Nay, the wealth of others was most thine —
 All works of men, all golden gifts displayed,
 The established cities and their arts divine,
 He only owns who grasps wealth with the mind.
 Blind ? Yes, thank God ! Blind to that lower ken
 Whose glory is dishonorable gain,
 Yet seeing well the dignity of men.
 The gods in person and their deathless reign.
 Who would not lose the sight of lesser things,
 Could he but see the real and true ?
 Who would not laugh aside the mist that clings,
 Could he but peer beyond it to the blue ?
 Old palaces are gone, the prey of time,
 Gone are old fanes, vanished hopes and fears,
 Yet still abide brave Hector's love sublime,
 His wife's autumnal sunshine smile through tears.—TRANSCRIPT.

HISTORIC MAGAZINE.
AND
NOTES AND QUERIES

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"There is no accident in the Earth's construction." — COUES.

The Principles of Philosophy.

BY FRANKLIN SMITH, WEYMOUTH HEIGHTS, MASS.

Philosophy is that department of human interest and inquiry which searches for causes of the multifarious and conflicting phenomena which confronts us in all our conscious experience, both in mental and physical alike. Mankind have essayed to a conception of cause through an investigation by each of these opposite methods; but, notwithstanding the advances that have been made in both of these directions by the co-ordination and classification of both mental and physical phenomena, the greatest confusion still prevails, especially in the mental and metaphysical branch of inquiry. It is plain that the cognition of isolated phenomenal facts, whether mental or physical, never can give us an insight into the cause of any phenomena without some guiding principle that shall correlate them, and show their connections and relations. To discover such a principle or principles is the purpose of this article.

In all our conscious experience there is one fact that stands out conspicuous above all others, and that is the opposition

involved in all phenomena. So pronounced is this opposition that it has led mankind to take correlative opposite views upon every question and subject of human concern and interest, as shown in politics, religion, philosophy, and in all the institutions of society, and this same principle of opposition pervades and actuates the springs of all human activity, and constitutes the essence and reality of all conscious experience. We are actuated every moment of our lives by two opposing tendencies — self-love and universal love, and these are inseparable in every thought and deed. In the realm of mental inquiry we are confronted by paradoxes and apparent contradictions, which have given rise to the endless disputes of metaphysical thinkers during all past history, and all of these with the scientific or objective school of inquiry. Man carries within himself, in his own consciousness, all the opposites of being; otherwise he could not recognize them in the world without, and be actuated by their opposing impulsions.

In our search for a cause what do all these facts imply? What constitutes the spring of all phenomenal activities and manifestations? The answer is plain. *Every phase of universal Being has its correlative opposite phase, and the tension and stress of these opposing phases are the source and spring of all action, of all phenomena, both mental and physical.* All phenomenal manifestations flow out as naturally and spontaneously from their causes as the fountain flows from the pressure of its waters. Nothing occurs, or can be conceived to occur, that is not the result of correlative opposite forces. Scientific philosophy has reduced all things and all phenomena, and all conceptions of them, to "Force," and out of this (*vide* Herbert Spencer) have built up the whole fabric of the universe of phenomena. But how plain it is that there could be no such thing as force without an opposite force to constitute it by resisting it, and the "Persistence of Force" can be nothing else but the persistence of the tension engendered by

correlative opposites. This stress of correlative opposites is as conspicuously true in all sentient, mental and moral phenomena as it is in the physical and objective; thus showing the intimate connection between mind and matter, and the perfect and beautiful unity that prevails throughout the universe.

The grand fallacy underlying our modern physical science and obstructing any true knowledge of the nature of so-called matter is, that all force is due to the momentum involved in its motions, whereas all motion is due to the liberation of one side of the tension involved in the stress of correlative opposites. Scientific men have attempted to explain gravitation and other natural phenomena by motion, but they have all been failures. Motion alone, with matter thrown in, can explain nothing. How, for instance, would you explain the attraction of cohesion with its inconceivable force, by any form or amount of motion? Several years ago the most eminent scientific men were emphatic in their reiterations, that no connection or relation was conceivable between any form of motion and consciousness. How could there be when motion in and by itself is not anything, but derives its all from the force of the correlative opposites which cause it? When anything external makes an impression upon our sentience, it is the *force* that constitutes the impression and not any mere motion, which only serves as a means of carrying the force.

The great scientific doctrine of the "Persistence of Force," that was hailed as one of the greatest discoveries, if not the greatest, ever made, is simply the unchanging tension between ultimate correlative opposite phases of Being, known in the physical realm as the attraction of gravitation, and in the conscious realm as Desire or Love, and the perfect balance of opposite tensions constitutes all Justice and Wisdom. At the center of all manifestations is this perfect and eternal equilibrium of all forces, and it is this which gives the unchanging sense of "I" to every human being.

THE UNIVERSE A DODECAHEDRON. "Ancient philosophers held that as a substratum for this visible universe there is another universe — perhaps we may call it the universe of Astral Light, the real Universe of Noumena, the Soul as it were of this Visible Universe. It is hinted that this hidden universe is to be represented by an Icosahedron. . . . The connection between an Icosahedron and a Dodecahedron is something very peculiar and interesting . . . and may be understood by the undermentioned geometrical construction :

"Describe a sphere about an Icoshedron ; let perpendiculars be drawn from the center of the sphere on its faces and produced to meet the surface of the sphere ; now if the points of intersection be joined, a Dodecahedron is found within the sphere. By a similar process an Icosahedron may be constructed from a Dodecahedron.

"The figure constructed as above will represent the Universe of Matter and the Universe of Astral Light as they actually exist. . . . The figure of the Universe is bounded by Pentagons (on the supposition that the Universe is symmetrically constructed), the figure of the Material Universe will be a Dodecahedron." — "Esoteric Writings" of Subba Row, in *The Vahan* Vol. XV, No. 1.

"If an icoshedron and its reciprocal dodecahedron be inscribed in the same sphere, the surface of the sphere is divided into 120 symmetrical triangles by the 15 great circles, each of which great circles contains a pair of diagonals of the icosahedron and a pair of diagonals of the dodecahedron. Of these 15 great circles only five sets of three great circles are such that the three circles lie in three mutually perpendicular planes. There are five quadratic groups. The fact that there are 120 spherical triangles (formed by the 15 great circles) is in some way associated with the fact that the number of permutations of five things is 120. Moreover, if we consider turnings in four dimensional space as well as three dimensional, the turnings would be 120, not 60. — W. J. L., in *The Vahan*, Vol. XV, No. 1.

PETER FUNK. One Peter Funk is mentioned in the old Pennsylvania records as "having arrived in Pennsylvania in 1750." Who can give any account of him, after his arrival, where he settled, his characteristics, etc., and how came about the remark that attaches to his name? I. P. N.

The Beast and His Burden.

BY EDMUND VANCE COOPER.

AN ALLEGORY OF LABOR DAY.

Fresh from his valet, breathing forth perfume,
 Swathed in the softest product of the loom,
 Full fed and arrogant, the beggar rode
 And cursed the laboring beast which he bestrode.
 A pleasant beggar he, who asked mere mites,
 Such as Possession of the Public Rights,
 Franchises, Rights of Way, and title deeds
 To profit by our children's children's needs.

Another leaped upon the laboring beast
 Which faltered as he felt the load increased.
 The beggar burned with wrath, but found relief
 To see it was his trusted friend, the thief.
 A man to scale a congress, tie the hands
 And gag the tongues, while forcing his demands
 For booty and for bounty. Yet so wise
 A cracksman he, he puts it in the guise
 Of benefit to others, so that we
 Snatch off our hats to him and bow the knee.

But now the beast, by some strange impulse fired,
 Cried out, "Get off my back, for I am tired.
 I want to roll upon the earth. I need
 To rest a little and I want more feed."
 "Beast," cried the beggar, striking with his goad,
 "We only ride to keep you in the road.
 Did we not ride and feed you, you would wander
 And starve to death out in the grasses yonder."

"Ass," cried the thief, "are you too blind to see,
 'Tis not your vulgar strength which carries me,
 But I support you by this tight drawn rein?
 And I am almost weary of the strain,
 So if you hint again that you want to stop,
 I swear I'll loose the rein and let you drop."
 The laboring beast cried out in great alarm
 And prayed the thief to keep a steady arm.
 And still he keeps his patient, weary stride,
 And still the thief and beggar calmy ride.

HOW A SPIDER THINKS. If you anchor a pole in a body of water, leaving the pole above the surface, and put a spider upon it, he will exhibit a marvelous intelligence by his plans to escape. At first he will spin a web several inches long and hang it to one end to float off in the wind, in the hope that it will strike some object. Of course, the plan proves a failure. He waits until the wind shifts, perhaps, and then sends another silken bridge floating off in another direction. Another failure follows and several other similar attempts, until all the points of the compass have been tried. But neither the resources nor the reasoning powers of the spider have been exhausted. He climbs to the top of the pole and energetically goes to work to construct a silken balloon. He has no hot air with which to inflate it, but he has the power to make it buoyant. When he gets his balloon finished he does not go off upon the mere supposition that it will carry him, as men often do, but he fastens it to a guy rope, the other end of which he attaches to the pole on which he is a prisoner. He then gets into the aerial vehicle, while it is made fast, and tests it to ascertain whether its dimensions are capable of bearing him away. He sometimes finds that he has made it too small, in which case he hauls it down, takes it all apart, and constructs it on a larger and better plan. A spider has been seen to make three different balloons before he became satisfied with his experiment. Then he will get in, snap his guy-rope, and sail away to land as gracefully and as supremely independent of his surroundings as could well be imagined. — Frank H. Sweet in *Lippincott's Magazine*.

GOETHE AND THE MOON. We find the following at the head of a poem in a book, published forty years ago, but the poem gives no light on it :

"She takes a mirror, which she inscribes with blood, and bidding Goethe stand behind her, she shows the mirror to the Moon, which appears cresting the distant mountain. Goethe looks steadfastly, and perceives his own name written on the Moon's disk in characters of blood, and a motto, importing that, act as he may, his soul is now everlastingly lost."

From what book, life, or work is it taken? Is it authentic?
F. K. AUREA.

"IT REQUIRES MUCH WISDOM TO GIVE THE RIGHT NAMES TO THINGS."
— PYTHAGORAS.

EGYPT.

I am the ancient Land of Mystery
 Whose Scarabæus symbolized the Sun ;
 I overheard Attainment's prophecy
 Before the Gods' creative work was done.
 I am the Land that rude approach forbids,
 'Twas I gave birth unto the silent Sphinx
 Who crouching 'midst the assembled Pyramids
 Asks every generation what it thinks.
 O'er me the Assyrian and the Roman falls,
 The Moslem burns my world famed Library,
 And o'er my ruins the Muezzin calls —
 But yet my Memnon sings her mystery.
 I made Napoleon pause in his career,
 And e'en a Caesar to my Daughter bowed ;
 And thus the races that with swords came here
 With hope of Immortality endowed.
 Still must I mutely gaze upon the stars
 While Island nations o'er my chains dispute ;
 Yet who shall lift the Veil that Saïs bars
 May know himself, but shall his death salute.
 Listen unto my hieroglyphics' voice,
 Oh ye who would decipher Destiny,
 From me who nevermore can e'er rejoice
 Gather the Secrets of Divinity. — *The Word*, Aug., 1905.

"DRANK," OF "DRUNK FROM THE SAME CANTEEN"? Which is the way in the poem by Miles O'Reilly (Charles G. Halpine)? I find the lines below, as quoted, in an official document and would like to know if they are correctly quoted. AUGUSTUS.

"There's a bond between comrades stronger than steel,
 Fields red with their blood have placed on it their seal;
 It will never be broken while life shall last,
 It stronger grows yet by the memories past;
 Perhaps not the least among causes, I ween,
 Is this: we have drank from the same old canteen."

We do not have Halpine's poems at hand, but are quite sure the word should be "drunk." Also, we think the word "old" is not in the poem.

"The figure of the universe is bounded by pentagons."—S. Row.

THE BLIND SPOT IN THE EYE. It is presumed that most of our readers have a general notion of the structure and working of the human eye. They know that the little sphere of an inch or so in diameter, which forms the eyeball, is a "camera," essentially like the one used by the photographer to throw the image of external objects upon the surface prepared to receive it and placed within the apparatus. The mere forming of this picture inside the eye is not, however, *seeing*. The picture might as well be anywhere else if there were not some means of making the mind aware of its existence. The *optic nerve* answers this purpose — a branch of the brain which enters into the eye through a small hole in the rear, and spreads out in a delicate net-work over the surface whereon the picture is formed. The impression made by the rays of light upon this net-work of nerves is telegraphed to the mind, which then *sees* the object, or, rather, from seeing its image in the eye, comes to recognize the existence of the object itself outside the eye.

If the optic nerve should be severed, the picture in the eye might be as perfect as before, but one would, nevertheless, be blind to it. If any portion of the net-work of nerves just mentioned should be paralyzed, one would cease to see part of the picture formed on the portion of the eye's inner surface. If the entire image of some small object should fall upon that insensible spot, we could no more see it, even though looking directly at it, than if we had no eyes or kept them shut. It is a curious fact that there *is* such a "blind spot" in every human eye; and, what is more curious, it is found to be just where the optic nerve enters the eye — the very place which we might suppose would have the keenest sight of all.

Here is a simple experiment, by which we can prove the existence of this blind spot in our eyes. Shut your left eye and with your right one look steadily at the cross just below, holding the paper ten or twelve inches from the eye. Now move the paper slowly toward the eye, which must be kept fixed upon the cross. At a certain distance, the other figure, letter O,

X

O

will disappear; but, if you bring the paper nearer, it will come again into view. You may not succeed in the experiment on the first trial, but, with a little patience, you can hardly fail; and the suddenness with which the black spot vanishes and reappears is very remarkable. Now, examination has shown that, when it disappears, its image falls exactly on the spot where the optic nerve enters the eye, thus showing that that spot is blind in the eye.

"The New Name."

BY DR. GEORGE W. CAREY, LOS ANGELES, CALIF.

A soul struggling up to the sunlight, up from the mire and the clay,
Fighting through wars and jungles, and sometimes learning to pray —
And sometimes a king with a scepter, and sometimes a slave with a hod —
Some people call it Karma, and others call it God.

A beggar ragged and hungry, a prince in purple and Gold,
A palace gilded and garnished, a cottage humble and old —
And one's hopes are blighted in blooming, and one gathers the ripened pod —
Some call it Fate or Destiny, and others call it God.

Glimmering waters and breakers, far on the horizon's rim,
White sails and sea-gulls glinting away till the sight grows dim,
And shells spirit-painted with glory, where seaweeds beckon and nod —
Some people call it Ocean, and others call it God.

Cathedrals and domes uplifting, and spires pointing up to the sun,
Images, altars, and arches, where kneeling and penance are done —
From organs grand anthems are swelling, where the true and the faithful
Some call it Superstition, while others call it God. [still plod.

Visions of beauty and splendor, forms of a long lost race,
Sounds and faces and voices from the fourth dimension of space —
And on through the universe boundless our thoughts go lightning shod —
Some call it Imagination, and others call it God.

Acids and alkalis acting, proceeding and acting again,
Operating, transmuting, fermenting, in throes and spasms of pain —
Uniting, reacting, creating, like souls "passing under the rod" —
Some people call it Chemistry, and others call it God.

Vibration of Etheric Substance, causing light through regions of space,
A girdle of Something, enfolding and binding together the race —
And words without wires transmitted, "Aerial"-winged, spirit-sandaled and
Some call it Electricity, and others call it God. [shod,

Earth redeemed and made glorious, lighted by Heaven within;
Men and angels brought face to face, with never a thought of sin —
Lion and lamb together lie in the flowers that sweeten the sod —
Some of us call it Brotherhood, and others call it God.

And now the sixth sense is opened, the seventh embraces the whole,
And, clothed with the Oneness of Being, we acknowledge dominion of soul;
And in all Life's phases and changes, and along all the paths to be trod,
We recognize only one power — One Present, Omnipotent God.

On the C. G. S. System of Units.

Remarks submitted to Prof. Churschtschonovitch, Lecturer on Physical Science, by one of his Students, taken from *NATURE*, No. 265.

Prim Doctor of Philosophy, from academic Heidelberg !
Your sum of vital energy is not the millionth of an erg.
Your liveliest motion might be reckoned
At one-tenth metre in a second.

"The air," you said in language fine which scientific thought expresses —
"The air (which with a megadyne on each square centimetre presses) —
The air, and I may add, the ocean,
Are nought but molecules in motion."

Atoms, you told me, were discrete, than you they cannot be discrete,
Who know how many millions meet within a cubic millimetre ;
They clash together as they fly
But you ! you dare not tell me why.

Then, when in tuning my guitar, the intervals would not come right,
"This string," you said, "is strained too far, 'tis forty dynes, at least, too
And then you told me, as I sang, [tight."
What over-tones were in my clang.

You gabbled on, but every phrase was stiff with scientific shoddy ;
The only song you deign to praise was "Gin a body meet a body" ;
And even there, you said, collision
Was not described with due precision.

In the invariable plane," you told me, "lay the impulsive couple" ;
You seized my hand, you gave me pain, by torsion of a wrist too supple.
You told me, what that wrench would do ;
" 'Twould set me twisting round a screw."

Were every hair of every tress which you, no doubt, imagine mine,
Drawn toward you with its breaking stress, a stress, say, of a megadyne ;
That tension I would sooner suffer
Then meet again with such a duffer,

GOOD AND EVIL. GOD AND DEVIL. "A mediæval theologian called the Devil the ape of God, because he copied Him in his acts, but did nothing well. He may be better designated as the shadow of God, owing his personality to God, objected from God, of God and by God, and yet never God." — *S. Baring-Gould*.

EPITAPH OF SIR WILLIAM JONES. The following epitaph of Sir William Jones, written by and for himself, is equally admired for its truth and its elegance :

" Here was deposited the mortal part of man who feared God, but not death ; and maintained independence, but sought not riches ; who thought none below him, but the base and unjust ; none above him but the wise and virtuous ; who loved his parents, kindreds, friends, and country ; and having devoted his life to their service, and the improvement of his mind, resigned it calmly, giving glory to his Creator, wishing peace on earth, and good will to all His creatures, on the . . . day of . . . in the year of our blessed Redeemer . . . "

He was born in London in 1746, and died in 1794, at the age of 48 years. He was of superior genius and explored the hidden sources of Oriental science, religion, and literature ; he was one of the judges of the supreme court of judicature in Bengal ; a translator of Persian poetry, and a poet himself.

SOUND AND SENSE. An example in a conjugation of verbs, or how some foreigners catch on to the English language.

" Awake, my soul ! " So my soul awoke ;
 " Take a pen to thyself ! " So a pen it then toke ;
 " Make a poem ! " And straightway a poem it moke.

And write for the right ! " For the right it then wrote.
 " Let thy thoughts be enlightened ! " Its thoughts were enlote,
 And my soul, sitting down, soon these verses indote.

Be strong, O my brothers ! There is millions in strength,
 Wrong is short-lived, and right must vanquish at length,
 If, scorning the wrong, we do others no wrenth.

Sursum corda ! Whatever is bad might be worse ;
 And the sad, if they're upright, shall never grow surse,
 And the good and the glad still be better and glurse.

O ! how could the ancients have done what they did,
 If their hearts to philosophy had not been wid,
 Then how could they ever have said what they sid ?

John Greenleaf Whittier, on being asked for an autograph, at once complied and wrote the following couplet :

" The name is but the shadow which we find
 Too often larger than the man behind."

OLD ENGLISH HOLIDAYS. These holidays, with their names, had their origin in mediæval England when the State religion was that of the Church of Rome, and they are still observed generally, or in some parts of England. This schedule will not only answer five queries in our drawer, but give a quite complete brief account :

January 6. Twelfth-Day, or Twelfth-tide, and sometimes called Old Christmas Day, the same as Epiphany. The previous evening is Twelfth Night, with which many social rites have long been connected.

February 2. Candlemas. Festival of the Purification of the Virgin. Consecration of the lighted candles to be used in the church during the year.

February 14. Old Candlemas. St. Valentine's Day.

March 25. Lady Day. Annunciation of the Virgin. April 6 was old Lady Day.

June 24. Midsummer Day. Feast of the Nativity of John the Baptist. July 7 was old Midsummer Day.

July 15. St. Swithin's Day. There was an old superstition that if rain fell on this day it would continue forty days.

August 1. Lamas Day. Originally in England the festival of the wheat harvest. In the church the festival of St. Peter's miraculous deliverance from prison. August 13 was old Lamas Day.

September 29. Michaelmas. Feast of St. Michael, the Archangel. October 11 was old Michaelmas.

November 1. All-Hallowmas. All-hallows, or All Saints' Day. The previous evening is All-hallow-e'en, observed by home gatherings and old-time festive rites.

November 2. All Souls' Day. Day of prayer for souls of the dead.

November 11. Martinmas. Feast of St. Martin. November 23 was old Martinmas.

December 28. Childermas. Holy Innocents Day.

Lady Day, Midsummer Day, Michaelmas, and Christmas are quarter (rent) days in England; and Whitsunday, Martinmas, Candlemas, and Lamas Day, in Scotland.

Shrove Tuesday, the day before Ash Wednesday, and Maundy Thursday, day before Good Friday, are observed by the church. Mothering Sunday is Mid-Lent Sunday, in which the old rural custom obtains of visiting one's parents and making presents.

DESTRUCTION OF JERUSALEM ACCORDING TO JOSEPHUS. Josephus mentions many prodigies that ushered in the destruction of Jerusalem. A strange comet hung over the city one whole year, in the shape of a sword; an extraordinary light played around the altar at the ninth hour of the night during the pass-over; a cow, as she was led to the altar for sacrifice, brought forth a lamb; the eastern gate of the temple, made of solid brass, so heavy that it required ten men to open and shut it, was flung open by invisible hands during the night, although secured by strong bolts and bars; the sky, just before sunset, was filled with the appearance of chariots and armed men flitting to and fro; and a voice, after a kind of rumbling noise, was heard distinctly to say, "Let us depart, let us depart."

KNOWLEDGE OF ANTIQUITY. Though India may appear to stand the first, and Europe the last in the scale of antiquity of science and learning, yet perhaps China may contend with India, and America with Europe for priority. These remote epochs call to mind the exclamation which Plato, in the *Timæus*, puts into the mouth of the priest of Sais:

"O Solon, O Solon! ye Greeks still remain ever children; nowhere in Hellas is there an aged man. Your souls are ever youthful. Ye have no knowledge of antiquity, no ancient belief, no wisdom grown venerable by age."

THE BIBLICAL "ON" AND THE GREEK HELIOPOLIS. "The City of the Sun." (Genesis xli, 45, 50.) Nothing remains of the celebrated city of Heliopolis, which prided itself of possessing the most learned priesthood next to Thebes, but the walls, which resembles great banks of earth, and an obelisk standing upright, and perhaps in its proper position. The obelisk possesses the peculiar charm of being by far the most ancient of all known obelisks, as it was erected during the old empire of King Sesurtesen I, about 2300 B C. The broken obelisk in the Fatum, near Crocodilopolis, bears the name of the same king, being rather an obelisk like long drawn "stele." Boghos Bey has obtained the ground on which the obelisk stands as a present, and has made a garden round it. The flowers of the garden have attracted a quantity of bees, and these could find no more commodious lodging than in the deep and sharply-cut hieroglyphics of the obelisk. Within a short time they had so covered the inscriptions of the four sides that a great part has become illegible. — *Lepsius*.

DIMENSIONS OF HEAVEN. MANY MANSIONS. "And he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal." (Revelation xxi, 16.)

Twelve thousand furlongs, 7,920,000 feet, which being cubed, 496,793,688,000,000,000,000 cubic feet. Half of this is reserved for the throne of God and the Court of Heaven, and half the balance for streets, there remains 124,198,272,000,000,000,000 cubic feet. Divide this by 4,096, the cubic feet in a room sixteen feet square, and there will be 30,321,843,750,000,000 rooms

Suppose that the world always did and always will contain 990,000,000 inhabitants, and a generation lasts for $33\frac{1}{3}$ years, making in all 2,970,000,000 every century, and that the world will stand 100,000 years, or 1,000 centuries, making then in all 2,970,000,000,000,000 inhabitants. Then suppose there were worlds equal to this in number of inhabitants and duration of 100 years, making a total of 297,000,000,000,000 persons, and then there would be more than 100 rooms sixteen feet square for each person. — C. C. Bombaugh, A. M., M. D.

PREDICTION OF THE DISCOVERY OF AMERICA. Seneca, in his *Medea*, Act II, thus shadows forth this event fifteen centuries before its occurrence :

"After the lapse of years, ages will come in which Ocean shall relax his chains around the world, and a vast continent shall appear, and Typhys, the pilot, shall explore new regions, and Thule shall no longer be the utmost verge of the earth."

CROOKED COINCIDENCES. A pamphlet, published in the year 1703, has the following strange title :

"The Deformity of Sin Cured ; a Sermon preached at St. Michael's, Crooked-lane, before the Prince of Orange, by the Rev. J. Crookshanks. Sold by Matthew Denton, at the Crooked Billet, near Cripple-gate, and by all other booksellers." The words of the text are : "Every crooked path shall be made straight." The prince before whom it was preached was deformed in person.

ANDREW BORDE AND LATIN. Andrew Borde, the author of "Breviary of Health," called himself in Latin *Andreas Perforatus*. This translation of a proper name was according to the fashion of the time, but in this instance includes a pun — *perforatus* bored or pierced.

THE SOLAR SYSTEM.

Roots and Powers.

"The ratio of a senior planet's orbit to a junior planet's orbit is equal to the square of the ratio of the junior planet's orbital motion to the senior planet's orbital motion."

Conversely. "The square root of the ratio of a senior planet's orbit to a junior planet orbit is equal to the ratio of a junior planet orbital motion to a senior planet's orbital motion."

THE EARTH AND MERCURY.

$91,431,560 + 35,393,068 = 126,824,628$, the square root of which is $11,037,425$; and this is the ratio of Mercury's orbital motion to the Earth's orbital motion, as $25,279,48 + 15,728,20 = 41,007,68$.

THE EARTH AND VENUS,

$91,431,560 + 66,131,862 = 157,563,422$, the square root of which is $12,550,81$; and this is the ratio of Venus's orbital motion to the Earth's orbital motion, as $18,493,62 + 15,728,20 = 34,221,82$.

THE EARTH AND MARS.

$139,314,000 + 91,431,560 = 230,745,560$, the square root of which is $15,350,81$; and this is the ratio of the Earth's orbital motion to Mars's orbital motion, as $15,728,20 + 12,741,77 = 28,469,97$.

THE EARTH AND CERES.

$252,959,590 + 91,431,560 = 344,391,150$, the square root of which is $18,550,81$; and this is the ratio of the Earth's orbital motion to Ceres's orbital motion, as $15,728,20 + 9,455,61 = 25,183,81$.

THE EARTH AND JUPITER.

$475,616,831 + 91,431,560 = 567,048,391$, the square root of which is $23,807,67$; and this is the ratio of the Earth's orbital motion to Jupiter's orbital motion, as $15,728,20 + 68,960,1 = 84,688,31$.

THE EARTH AND SATURN.

$872,139,000 + 91,431,560 = 963,570,560$, the square root of which is $31,040,81$.

is 3.08848; and this is the ratio of the Earth's orbital motion to Saturn's orbital motion, as $1572820 \div 509254 = 3.08848$.

THE EARTH AND URANUS.

$1753912000 \div 91431560 = 191829$, the square root of which is 437983; and this is the ratio of the Earth's orbital motion to Uranus's orbital motion, as $1572820 \div 359105 = 4.27983$.

THE EARTH AND NEPTUNE.

$2746263797 \div 91431560 = 30.0362784$, the square root of which is 5.4805363; and this is the ratio of the Earth's orbital motion to Neptune's orbital motion, as $1572820 \div 286983 = 5.4805363$.

THE EARTH AND THE SOLAR NEBULA.

$5131837866 \div 91431560 = 56.127641$, the square root of which is 7.49183; and this is the ratio of the Earth's daily orbital motion to the orbital motion of the Solar Nebula *per diem*, as $1572820.7556 \div 209937.8927 = 7.48183$.

COMPARISONS OF THE RATIOS.

Earth and Mercury, 1.607270	Earth and Jupiter, 2.280767
Earth and Venus, 1.175800	Earth and Saturn, 3.088480
Earth and Mars, 1.234380	Earth and Uranus, 4.279800
Earth and Ceres, 1.663300	Earth and Neptune, 5.480536
	Earth and the Solar Nebula, 7.491830

THE PLANETS WITH EACH OTHER.

Uranus and Neptune, 1.251316	Mars and Neptune, 4.439900
Saturn and Neptune, 1.774500	Earth and Neptune, 5.480530
Jupiter and Neptune, 2.402934	Venus and Neptune, 6.444100
Ceres and Neptune, 3.294900	Mercury and Neptune, 8.808704

THE PLANETS AND THE SOLAR NEBULA.

Neptune and Sol. Neb., 1.366699	Ceres and Sol. Neb., 4.50412
Uranus and Sol. Neb., 2.71053	Mars and Sol. Neb., 6.06930
Saturn and Sol. Neb., 2.42573	Earth and Sol. Neb., 7.49183
Jupiter and Sol. Neb., 3.28479	Venus and Sol. Neb., 8.80900
	Mercury and Sol. Neb., 12.04141

Theory of the Universe.

BY ISAAC PITMAN NOYES, WASHINGTON, D. C.

In 1868, I wrote this theory of the universe, which was published in the *Phrenological Journal* in the summer of 1868. It was replied to by a man under the *nom de plume* of "Consho-man." The man that thus attacked me had not the moral courage to write under his own name. I was not permitted to reply to this cowardly writer.

When we have no facts the next best thing is theory built upon such facts as we have. The Newtonian theory is the accepted theory of the scientific world. Newton advanced his theory of gravitation, which, for the want of a better theory, the world accepted; and from his day it has been taught in all the schools. According to Newton the world, indeed the whole universe, is held together by what he terms gravitation. There is not one fact in nature to support his absurd system. Objects fall by their own weight, for the reason that there is nothing to support them; they are not attracted by the earth or towards each other. In support of his system he said that off in a certain direction there must be a planet and the French astronomer who had a powerful telescope was told to direct his telescope towards a certain point, and there he would find a planet. The Frenchman did so, and a planet was discovered. Now the universe is full of planets, and as our telescopes become more powerful we should find more and more of these worlds. It was merely an accident that the planet was discovered, and its discovery does not warrant the so called wonderful wisdom of Newton. All the heavenly bodies are comparatively light — balloonlike. The sun of each system shines upon these bodies, and thereby they are set in motion and kept in motion. The sun shines upon a certain point; by heat this is pushed along. Another and another point is taken up, and very soon the orb is in rapid motion. Their orbit is governed by the same law. By heat they are moved along the line of their axis, as well as made to revolve. They continue to move. They gradually get further and further from the influence of the heat. In order to continue in their path they must return to the heat, and sufficiently near to be under its influence. They gradually turn towards the heat. The orbit is a slight ellipse. They return to the influence, and all is well. They roll on and forever. Nothing in nature is lost; particles change their position, but the native forces soon restore them to their natural condition,

and again all is in accordance with the harmony of the universe.

Lord Kelvin has written a paper, which he has read as a lecture before the learned societies of the world, claiming that our atmosphere is by man being degenerated, and in course of time the living creatures of the earth will become extinct by being asphyxiated. Sir Norman Lockyer, by following the weather cranks and becoming a leader among them, tries to discover some period of regularity in the weather, and tries to build this theory upon the sun spots. The sun changes every thirty-five years, therefore the weather of our earth should have periodic changes of thirty five years. A few lessons in the weather map would dispel this nonsense. If we want to know anything about the weather — indeed all there is to know about it — if we will consult the weather map, this information, the facts, are all there. Strange that the wise men of the world will ignore this, and follow the ignorant weather crank! The movements of the HIGHS and LOWS, which are governed by the heat power of the sun, control and govern all our weather. In the United States we have an extensive territory, all under one government; herein we have the advantage. Strange that Americans indulge in so much praise of Europeans, especially of Germans, in the line of meteorology! No European ever yet wrote a paper on this subject that was worth the paper upon which it was written, simply because they have not the facts. Facts are all important. Then there is the subject of volcanoes. A years or two ago we had a great volcano at Martinique. Mount Pelee suddenly broke forth. Immediately scientific men hurried there to ascertain the cause. They might as well not have gone; indeed, it was a waste of time and money. A man who did not go wrote and published a paper upon this subject that threw some light upon it. All such subjects must necessarily fall back upon theory. Still there are enough facts to warrant us in building up a very substantial theory. The earth is light, that is, light in weight; it is not solid. It is built upon the principle of the caves of the world; that is, its inner portion is made up of huge caves; as it were honeycombed. Nature is all there while distilling her products. Among these distillations is the product known as kerosene, which is deposited in great lakes or openings. After awhile, by some action of friction, the great body of kerosene becomes ignited. An explosion takes place. This force naturally finds the weakest point, and then breaks forth as a volcano. If in such regions we should bore oil wells.

and draw off the superfluity of crude petroleum, the pressure would be relieved and instead of destroying parts of the earth we should have materials that would add to our comfort. When some years ago (1833) a terrible eruption occurred in Krakatoa there happened at that time to be a wonderful display of red skies. The scientific men of the world at once said that these red skies were due to the volcano at Krakatoa. If they should say that a river that arose near the Atlantic coast ran up hill and down hill, and emptied into the Pacific, after passing over the Rocky Mountains, it would be about as reasonable as this statement that the volcano at Krakatoa produced the red skies. On an average there are about twelve centers of low barometer between the center of the United States and the locality where this volcano occurred. The winds are from all points towards the center of low barometer. Now, just think of the conditions that would bring the winds from the four quarters of the earth toward these points, and there are twelve of them! Just think of the airs from half-way round the globe ever reaching the point opposite from which they started! If there was ever an absurd statement, this is the climax. And yet in their ignorance the principal scientific men of the world tell us such nonsense as that the red skies are caused by this force. The red skies are formed by the peculiar juxtaposition of the HIGHS and LOWS that at times occur. The best condition is a moderate Low to the north, and a moderate HIGH to the south. The HIGH gives clear sky and the north Low gives the warmth, and this combination produces the delicate color, red. Herein is the secret of the red skies — a secret that has all these years been ignored by the men of science: and in place thereof they have repeatedly set forth the absurd theory that connected these red skies with the volcano at Krakatoa, and I suppose they will continue this conceit, and call those who do not believe their ridiculous statements, ignoramuses. Well, we can stand it if they can.

To restate: The earth is comparatively a light body. Internally it is formed of cavelike conditions. Nature is all the while distilling its innumerable variety of oils, gases, colors, etc. The sun shining on the earth causes it to revolve. There is no loss of power. The powers are simply varied or interchanged, and soon return to their original condition. The heat evaporates the waters; thereby the clouds are formed and rains are produced. The heat causes the waters to ascend. These waters are mixed with gases, and thereby these waters, balloonlike, are

caused to ascend. Then when these centers have reached the upper atmosphere the winds thereupon cause friction and explosion — we have the thunder and the lightning. The waters by their weight — not by gravity — return to the earth. Thus the round of these elements and forces — a round that explains and exemplifies all the powers of nature.

The heat comes from the sun. The atmosphere above the earth is exceedingly cold. As this heat passes from the sun to the earth, why should it not heat the atmosphere? It is a fact that it does not. Take the currents of electricity as they pass through the medium of the air, we neither see them nor feel any effects from them. But when this force comes in contact with a solid body like the earth, we see it and feel it. So with the rays of heat from the sun. While in their passage we see them not, but so soon as they come in contact with the earth the effect is revealed. In the great chemical combinations of nature nothing is lost. There is simply a game of shuttlecock upon a large scale. In nature, whereby we raise the products that sustain men and beasts, we see the same principles — nothing lost; simply a grand circle in which the forces of nature travel. For this reason nature can never grow old. It is old; all its parts and forces are old, but it is ever being renewed, so it is essentially new. In its workshops the repairs are all the while going on. So practically there can be no wearing out of nature. Worlds may be destroyed, and perhaps have been, but the materials of which they were formed are not lost. Nature appropriates them, and soon they are in some useful action.

About the year 1875 there was considerable talk about comets and their tails. I sent to the *New York Tribune* a short paper on this subject, taking the ground that comets have no tails, and suggested a cause for the phenomenon termed a tail. The tail is always from the light. When the comet is going towards the sun the tail, like a shadow, is behind, on the other side from the light. When the comet is going away from the sun this is reversed, and the tail is in front of the comet. How such a phenomenon can be associated with a tail is absurd. A tail is something that follows, not a thing, like a shadow, that is governed by the position of the light in relation to the object — in this case a comet.

If it is not a tail, what is it? In order for an explanation we must resort to theory. The comet is an open, porous body, like the interior of the earth. Indeed, a comet is a world before

it receives its outer covering. In its normal condition the comet travels in a long but narrow orbit. As it becomes developed the orbit shortens and widens until it becomes like a planet; fully developed. Then it has the orbit of a planet; very little difference between the longer and the shorter axis. So the comet is an undeveloped world. It travels through space on the same principle as the developed worlds. The force that impels it is the sun, acting on the same principle as in the movements of the fully developed worlds. By the comet more than by any other heavenly body we realize the immensity of space. They are all the while traveling through space, yet few of them come within our range of vision. They are even beyond the range of the most powerful telescopes.

If the wise men of the world would be more zealous in getting facts they would realize more and more the beauties and wonderful powers of nature. Facts first, and when we cannot obtain the full facts, then, upon such facts as we have, build reasonable theories.

Mathematical Astronomy.

1. Times are as the third powers of the square roots of the Distances.
2. Times are inversely as the third powers of the fourth roots of the Gravities.
3. Times are inversely as the third powers of the Velocities.
4. Distances are as the squares of the cube roots of Times.
5. Distances are inversely as the square roots of Velocities.
6. Distancies are inversely as the square roots of Gravities.
7. Velocities are inversely as the cnbe roots of Times.
8. Velocities are inversely as the square roots of Distances.
9. Velocities are as the fourth roots of Gravities.
10. Gravities are inversely as the fourth powers of the cube roots of Times.
11. Gravities are inversely as the squares of Distances.
12. Gravities are as the fourth powers of Velocities.

"THE BEAST AND HIS BURDEN." The name of the author of this poem, on page 217 of this number of N. AND Q., should be Edmund Vance Cooke, and not Cooper as there printed. The poem was copied from the *Columbus Citizen*. Mr. Cooke's poem have recently been published in two volumes, entitled "The Chronicles of Little Tot," and "Rimes to be Read." The *Free Press* says: "There is in him something of Riley, something of Field, nor is there lacking the keenness of Twain, yet, unlike them all, he is the original Cooke, the cordial and genial poet." Cloth, \$1.50. Dodge Publishing Co., 23 E. 20th Street, New York.

THE ADDRESS of the author of "How to Obtain Happiness and Health. Glad Tidings, No. 1," noticed in our supplement, last month, was inadvertently omitted. It is John S. Snyder, Box 427, Chicago, Ill.

THE JEWISH CHRONOLOGICAL ERA 3666 commenced at sunset September 29, 1905. The Jewish Mundane Era began October 1, 3761.

SET OF NOTES AND QUERIES FOR SALE. Our twenty-three years' subscriber, B. A. Mitchell, Jr., has a full set of this magazine (1882-1905), as published, for sale. Any one desiring a full set, can correspond with him, 4114 Peachin St., Roxboro, Philadelphia, Penn. The early volumes are scarce to obtain.

NOTES AND QUERIES.

Some of the numbers in several volumes of NOTES AND QUERIES are now out of stock, but when the scarce numbers can be obtained, we can generally make up sets at the following prices:

Vol. I, July, 1882, to February, 1884,	\$2.00
Vol. II, March, 1884, to Dec., 1885, Vol. III, 1886; each,	3.00
Vol. IV, 1887; Vol. V, 1888; Vol. VI, 1889; each,	2.50
Vol. VII to Vol. XII, 1890-1894, each,	1.50
Vol. XIII to Vol. XX, 1895-1902, each,	1.00
Vol. VII to Vol. XII, 1893-1894, bound, each,	2.00
Vol. XIII to Vol. XX, 1895-1902, bound, each,	1.75
Vols. I to XX, 1882-1902, in numbers,	25.00
Vols. I to XX, 1882-1902, bound,	35.00

BIBLIOGRAPHY.

We have received from our many years' correspondent, contributor, and Scottish Rite Brother, Isaac Pitman Noyes, 499 Fourth Street, S. E., Washington, D. C., the following octavo pamphlet as they were printed, and published by him. Many of these monographs have been refused publication in the press by its editors, in Washington, New York, and other cities, generally because the views expressed are contrary to the "received" or "traditional school"; hence this writer wields his prolific pen, publishes and distributes his honest convictions. Several in the schedule are free; and we presume that a remittance of 25 cents would bring a copy of any of them. The author is familiar with his chosen subject and writes with vigor. The conclusions arrived at in his earlier essays on the weather question are now being understood, realized and admitted as facts. We return our thanks for the full complement of the monographs.

A Grand Setting Sun. Albert Pike, died April 2, 1891.	1891
Adhering to Masonic Ideals.	1902
Arabic Nobles of the Mystic Shrine. (Am. Tyler, 1892.)	1899
Archæology and Architecture. Two Suggestions.	1902
Color From an Artistic Point of View.	1896
Conk. (A Drama.)	1905
Creation vs. Evolution.	1903
Doctors Oldfield and Renaissance. (A Drama.)	1905
Eruption of Mont Pelee. What it Suggests.	1902
Evolution of Style and Order in Architecture.	1898
Facts and Folk-Lore in Meteorology.	1903
General Neglect and Ignorance of the Weather Map.	1901
Gold Buicks. (A Drama.)	1904
Holy America. (A Drama.)	1903
Instinct. "Instinct was a primary faculty and factor." No date	
Latter Day Saints of Mephistophiles. (A Drama.)	1905
Meteorology. (A Drama.)	1905
Meteorology. Evidences from the Weather Map.	1886
Meteorological Facts. The Drought of 1901, etc.	1901
Modern Job. Jehovah. (A Drama.)	1905
Mysterious House in the Alley-Court. A.M. 5963; V.E. 2263.	1905
Mysteries of Hierarchy.	1873

Mystery of the Tornado Explained by the Weather Map.	1896
Non-Appreciation of the Weather Map.	1904
"Opposing Forces in 1861-'65." Reply to an editorial.	1903
Our Weather System, How to be Weatherwise. New View.	1882
Our Weather System. New View, Second edition.	1882
Our Weather System. Read at R. I. Hist. Society, Oct. 2,	1888
Phenomenal Heat, April, 1896. Midsummer Weather.	1896
Philosophy of the Royal Arch. (Repository, 1888.)	1898
Phrenology.	1900
Practical and Scientific Value of the Weather Map.	1897
Prevalence of Absurd Idea that we can Control Weather.	1901
Refining Lines of Civilization. Anthropological Society.	1892
Reminiscences of R. I. and Ye Providence Plantations. I.	1905
Reminiscences of R. I. and Ye Providence Plantations. II.	1905
Spirit of Discovery and Arctic Explorations.	1895
Te Deum Laudamus. New version, Harmony, old Truths.	1898
Temperance Drama. "The Hours are Viewless Angles."	1903
Theory of the Universe. (Phren. Journal, 1868.)	1905
The American Ideal. (A Drama.)	1905
The Elf-Sapoers. Saply-Elfs of ye Glorious Woods."	1898, '95
The Messiah.	1891
The Modern Knight Errant. (A Drama.)	1904
The Name "Shylock." A Critical Examination.	1885
The Peruvian Mummy. Anthropological Society.	1898
Three Varieties of Men. (A Drama.)	1905
Tornadoes. Prophecy of the Weather.	1880
Two Ideals. The Sabbath. The Flag — "Old Glory."	1902
Wampum Club and (sub rosa) Orpheus Club. (A Drama.)	1994
War for the Union, 1861-'65. Facts vs. Boasts.	1901
War for the Union, 1861-'65. Facts vs. Boasts. 2d Ed.	1901
What the Weather Map Reveals to Me.	1900
Worldly and Spiritual "Success." (A Drama.)	1904
Undermining our Constitutions.	1869, 1874
Zebulon. (A Drama.)	1902

Besides the above fifty-six pamphlet monographs Mr. Noyes has published many articles in the press of Washington, New York, Philadelphia, Chicago, Providence, and other places; and many of these articles have been reprinted as broadsides and leaflets and given a wider circulation.

We reprint in this number of N. AND Q., one of his monographs, "A Theory of the Universe."

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AND

NOTES AND QUERIES

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No. 11.

The Soul is illuminated by the recollection of Deity. — PLATON.

Confusion in Metaphysics.

BY FRANKLIN SMITH, WEYMOUTH HEIGHTS, MASS.

The great fallacy in much of the metaphysical thought of the present day is, that it confuses the essence, the substantial cause, with its manifestations. It makes no distinction between ends and means, principles and phenomena, but jumbles them together in inextricable confusion. In perfect correspondence with the fallacy in physical science, that all Force is simply the momentum of motion, is that in metaphysical thought, that all consciousness is merely a process of activity involving change as its chief characteristic. Of course it is true that thought is such an activity, just as the physical world is a world of unceasing change and motion; but in both cases alike the causes of these activities are the exact opposite of the phenomena they produce. As thought constitutes but one-half of our conscious experience, it follows that thought alone is incapable of fulfilling the aim of Philosophy, which is

to comprehend principles that shall embrace the whole sphere of our consciousness.

Motion, instead of being identical with Force, is its correlative opposite. All motion originates in the *release* of the tension between correlative opposites; in all conscious beings these tensions are the purposes, desires and tendencies, which are the causes of all voluntary movements. All voluntary acts, no matter what may be their number, variety or diversity, or what changes they involve, are the results of *unchanging purposes*, from which they derive their whole character and significance; showing a distinction wide as the poles between the *cause* of activity and the activities themselves.

In all the vocabulary of metaphysics there is no term or category about which more ambiguity and vagueness prevails than in that of "activity." Among the most eminent writers and teachers of metaphysical thought the greatest confusion prevails; some contending that others have no proper conception of the real nature of Activity, and the others returning the compliment.* But the cause of this confusion consists in viewing activity, not as the result of co-equal opposite factors, but as a single and one-sided movement, with no correlative opposite side. It is regarded the same as physical science has regarded the concept of Force, as all resolvable into motion. But when it is seen that it involves correlative opposite phases whose united tendencies manifest all that we realize in conscious activity, as purposes and their fulfilment, ends and means, impulses and acts, tensions and movements, the reason of the confusion is apparent, and the vagueness and mystery enveloping it made clear.

An eminent philosophic writer has said that "The Essence of Art is Contrast. Art, no matter of what kind, demands a proper adjustment of contrasts." Contrast is only another name for correlative opposition, and what is said of Art is equally true of the whole and of every part of our conscious life. Our whole progressive conscious existence is a perpetual contrasting of what we realize as our own conscious selves

with whatever infringes upon us from the outside. It is the ground of our personal and individual consciousness.

A century ago Hegel made correlative opposition the central principle of his philosophical system, but gave it the misleading term of "Contradiction." Although he expressly states in some passages that he does not mean subjective contradiction, and illustrates his meaning by giving the following examples: "Middle and circumference of a circle, polarity in physics, north and south pole of a magnet, positive and negative electricity, nature and spirit, colors in polar opposition to one another, acid and base," and calls it the principle of "Opposition, according to which Difference has not *an* other in general, but *its* other set in opposition to it;" yet, in not discriminating between principles and their phenomenal manifestations he confounds them together, and his expositors have generally followed his lead. There is no contradiction in correlative opposites, only in their results as phenomenal activities. Then, of course, a thing cannot be in different phases at the same time; and it would be true to say that the flower contradicts the bud, and the fruit the flower, but the producing causes of these changes knows no contradiction. It is in the nature of all change to be contradictory. Hegel and his expositors generally have made the truth and reality of correlative opposition to consist in a process of transition, by which each member goes over into its opposite and these canceled in a new antithesis, and so on, making the principle depend on the process of transition, exactly inverting the true order, which makes the process dependent on the principle. It is plain that what they have described is changing phenomenal effects and not their causes. Consciousness *in itself* cannot be a changing process, for without permanence there could be no realization of successive changes; which also shows that every phase of being is consciously realized through its correlative opposite, hence it is identical with these immutable principles.

* See an address by Prof. William James, before the American Psychological Association at Philadelphia, December, 1904, and published in the Psychological Review for January, 1905, on "The Experience of Activity."

Theophilus Gum of Australia.

THEOPHILUS GUM'S WORKS. Theophilus Gum is a modern, living prophet. He was born near Adelaide, Australia, in 1860, in the township of Nairne. On a morning in 1889, while pondering over metaphysical questions that were forcing themselves upon him, while attending to his material duties, he says these thoughts were suddenly brought to his mind: "Well! whether there is a God or not, or whether he is perfect or imperfect, of one thing I am certain, namely: That there are two mighty forces at work in the world, the one for good and the other for evil. Then I decided that I would be on the side of good let it lead me where it would." "I turned to the first chapter of Luke's Gospel and read the preface, and it was then that the true nature of that morning's experience flashed upon me, and I learned as plainly as God could tell me that I was the person there addressed, and that I was called to be His prophet and to go out in the world to do his work."

Since that time Mr. Gum has devoted his time and energy in expounding the sacred writings, and by his pen in publishing his mission. Several cloth-bound volumes and various smaller works have been freely distributed by the Australian prophet.

Cardinal Points. A few years ago Mr. Gum was requested by a friend to furnish a short summary of the cardinal points of his doctrines and teachings. In reply he forwarded the following sixteen paragraphs which are printed just as he wrote them:

1. That God is a Person and Product of Evolution.
2. That Life and Death are coeval in their existence; the one being Evolution and the other Devolution.
3. That Good and Evil in the moral sphere are sequences of Life and Death in the Physical.
4. That Substance is the simple form of Self-existent, Indivisible, Indestructible, and Infinite, all complete forms being evolved from the simple and original.
5. That God is a free-agent as regards good and evil and has become Divine by rejecting the evil and doing the good.

6. That man was created in the original image of God, and went wrong by neglecting the good and doing the evil ; when he reverses that process of Life he becomes Divine.

7. That to reject the evil and do the good is the great lesson which God has written for mankind on every page of the Old and New Testament.

8. That God is going to set up a Kingdom on the Earth based absolutely on the lines of the good.

9. That the Divine Kingdom will first be established in South Australia, and gradually extend itself to the New World.

10. That the Coastal territories of Seven Australian States will be the Twelve Gates of the New Jerusalem referred to in the Book of Revelations.

11. That the mode of establishing the Divine Kingdom will be by a division of the world's population upon the lines of the good and the evil ; all who love and will obey the good coming into the New World, and all who will not, being driven into the old.

12. That the first Resurrection will be a Resurrection of 144,000 of the most perfected departed souls, with human bodies dwelling on the earth, which bodies will not then be subject to physical death.

13. That the soul of David, the ancient King of Israel has already been resurrected in my body and the remaining 143,999 will be resurrected in the same way, at the times and places chosen by God.

14. That the British nations are the Lost Ten Tribes of Israel ; and the Four Beasts of the Kingdom will be (1) The People of Great Britain and Ireland, (2) The People of Australasia, (3) The Jews scattered throughout the world, (4) The people of the United States and Canada.

15. That the test of Citizenship will be, not nationality but conformity to the Divine Law of Good ; the Englishman, the Australian, the American, or the Jew not conforming to that Law being ejected, and those of other Nationalities conforming to the Law being accepted.

16. That the Jews will come into the Kingdom by seeing in Jesus Christ their true Messiah and accept the truth of Christianity.

The following books, Mr. Gum's writings, have been received by the editor from Mr. Henry W. Mitchell, Richmond, Melbourne, Australia, for several years a correspondent of ours.

A Divine Inspiration of the Nineteenth Century Revealing the Origin of God. 1891.

The Life of God and His children; being the prelude to the Immediate Gathering of Israel." Cloth. 1892.

The Origin and Nature of the Universe. The Relation of the Created to the Self-Existent. Portrait. 1893.

The Way to the Kingdom. To All Christians Throughout the World. Portrait. 1904.

The Science of the Soul. The Uncaused Cause of the Universe. Cloth. 1894.

The New Jerusalem of the Earth. The Holy City and Its Center. Cloth. 1896.

Two Revolutions of the Twentieth Century. The Problem of Labor and Capital. The Kingdom; the King; the Princes and the Citizens. 1900.

THE WEIGHING OF DREAMS. An ingenious instrument, that demonstrates the close connection that exists between dreams and brain circulation, is known as the "tiltboard." A long, shallow tray, large enough for a man to recline upon, is balanced exactly upon a steel blade. A subject is placed upon it, and put to sleep, whereupon the end containing his feet generally falls. But eventually the subject begins to dream, whereupon the end of the tray containing the sleeper's feet re-ascends, the extent to which it moves varying according to the vividness of the dream. The explanation is that the blood leaves the brain of the sleeper directly as the mental activities cease, and the head as a result, becoming lighter, that end of the balance rises. When the sleeper dreams, small quantities of blood are recalled to the brain to supply the dreams, and the balance is gradually changed. In this way dreams may, so to speak, be weighed.

BILL'S BOARD BILL. Bill had a bill board. Bill also had a board bill. The board bill bored Bill so that Bill sold the bill board to pay his board bill. After Bill sold his bill board the board bill no longer bored Bill. — *Exchange*.

The Kabbalistic Dogmas.

(FROM "THE PLATONIST," VOLUME II, NO. 2.)

1. Nine is the hierarchic number.
2. The divine name signifies mercy, because it means judgment.
3. The sin of Adam is Malcuth, fallen from the Sephirotic tree.
4. The tree of sin was the instrument for the creation of the world.
5. The North wind is the great fountain of Souls.
6. Heaven is Kether (The Crown).
7. Souls of the third light descend even to the fourth. They then raise themselves to the fifth, and this is one day. But when death arrives it is Night.
8. The six days of Genesis are the six letters of the word (B'RASIT).
9. Paradise is the Sephiric tree: the Great Adam who is in the center is Tiphereth.
10. The four rivers of Eden come from one; source in the midst of which there are six, and the whole make ten.
11. Fact is fate because fate is the utterance.
12. Knowledge has fifty doors represented by the Great Jubilee which takes place every fifty years.
13. Abraham turns toward the South wind.
14. It is by the addition of *He* that Abraham becomes a father.
15. All the prophets who came before Moses swore only by the unicorn.
16. Man and woman constitute the beauty of God and his kingdom.
17. Unite with the supreme beauty and thy progeny will be blessed.
18. The Devil is a God overturned.

19. Two will only make one. What is within will produce itself without; and Night will be as light as Day.
20. To repent is not the full action.
21. Water is queen in the South and fire in the North. Keep silence about this arcanum.
22. In the beginning; that is to say: through wisdom.
23. There are thirty-two paths which lead to the Eternal.
24. The just are the waters; God is the sea.
25. The birds of the sky and animals of the earth are angels of the exterior form.
26. The letters of the Tetragram are the kingdoms of Daniel.
27. The angel who has six wings is never transformed.
28. The sacred letters are complete hieroglyphs which express all ideas.
29. Vail your face in order to pray.
30. The spirit never descends without garments.
31. Exteriorly, fear is inferior to love, but interiorly love is inferior to fear.
32. The nose discerns proprieties.
33. A good soul is a new soul, the daughter of the East.
34. A soul to become perfect is joined to a superior.
35. When there shall be no more false gods, a true king will reign on earth.
36. The green line encircles all things.
37. Amen is the influence of numbers.

FIFTY-THREE SUNDAYS. "The year 1905 began on Sunday and will end on Sunday, and, therefore, will have fifty-three Sundays. This will not occur again in 110 years." — *Popular Odd Fellow*.

The following years will come in on Sunday and go out on Sunday, and hence each will have 53 Sundays: 1911, 1922, 1933, 1939, 1950, 1961, 1967, 1978, 1989, 1995, all within the twentieth century. Horace remarks that "Good Homer sometimes nods," and so do editors.

Golden Verses of the Pythagoreans.

A direct translation from Greek into English.

First the Immortal Gods as rank'd by law
 Honour, and use an Oath with holy awe.
 Then honour Heroes which Mankind excell,
 And Dæmons of the Earth, by living well.
 Your parents next and those of nearest blood,
 Then other Friends regard as they are good.
 Yield to mild words and offices of love,
 Doe not for little faults your friend remove.
 This is no more than what in you doth lye,
 For power dwells hard by necessity.
 Doe these things so ; but those restrain you must
 Your Appetite, your Sleep, your Anger and Lust.
 From filthy actions at all times forbear,
 Whether with others or alone you are ;
 And of all things yourself learn to revere.
 In Deed and Word to Justice have an eye.
 Doe not the least thing unadvisedly.
 But know that all must to the shades below,
 That Riches sometimes ebb and sometimes flow.
 Bear patiently what Ill by Heaven is sent,
 Add not unto your Grievs by discontent.
 Yet rid them if you can, but know withall,
 Few of those Thunder storms on good men fall.
 Oft good and ill doe in discourse unite,
 Be not too apt t'admire, nor yet to slight.
 But if through error any speak amiss,
 Endure't with mildness, but be sure of this,
 That none by word or action you entice
 To doe or speak to your own prejudice.
 Think before action Folly to prevent ;
 Rash words and acts are their own punishment.
 That doe, which done, after you'll ne'er repent.
 That which you know not, doe not undertake,
 But learn what's fit, if life you'll pleasant make.
 Health is a thing you ought not to despise,
 In Diet, use a mean, and exercise ;
 And that's a mean whence does no damage rise.
 Be neat, but not luxurious in your fare,
 How you incur Men's censure have a care.

87. Try to see and appreciate the good qualities in man, for dislike and distrust are the seeds of misery and jealousy.

88. The mind can nearly always conquer the desires of the body for luxury and vice. The mind can even cause the body to undergo death for the sake of a principle.

89. It is easier to avoid than restrain the desires. And not to need luxury is better than to have it. For what man accustoms himself to, soon becomes a necessity.

90. No man is rich who craves for more. All luxuries are contemptible in comparison with a noble mind.

91. Goodness is taught best by example.

92. Stand fast by Virtue and Wisdom and prove your worth by your actions. Neglect and indifference causes corruption and wickedness.

93. A man views the wonders of Creation with appreciation, admiration and respect ; and is conscious of his individual diminutiveness in the history of Creation.

94. This is the third time these precepts have been revealed to man, once to each race, and this is the last warning.

95. If man follows these precepts all will be well ; if not, then man will sink, and at the expiration of this Age, God will destroy all the wicked on earth and in Chaos.

96. Follow these Revelations and the Age of Reason will develop into the Golden Age.

97. And the world will advance into the paths of Truth and Justice. And reconciliation will take place, among all on earth and in the Sun.

98. And all past evil will be forgotten ; and with the forgetfulness, all remorse and regret will cease. Each person will strive to promote the happiness of his own race. And there will be glorious competitions between the three races, in goodness, and in the games and celebrations in honor of the Sun.

99. And God will bless the earth, and it will bring forth plenteous fruit and flowers. Beauty and happiness will increase day by day, for mortal man will see the Immortal Angels, and death will be conquered ; for the mortal seeing his immortal self, will but cast off his worn out body, as he would cast off a worn out garment.

100. A wise man rests not, until he has made a bond with God to live a purer, nobler and a better life. In such a bond he is consecrated to God, and he receives the assistance and sympathy of the Guardian Angels. *Ire licet.*

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"The Stars are the Scriptures of Heaven." — *Bulwer*.

"In a place where there is not a man, be thou a man." — *Hillel*.

"Receive every one with the aspect of a fair countenance."
— *Shammai*.

article *Parallels*, concluding paragraph (p. 238), as also in other works. Thus at length did this mysterious subject powerfully aid in the founding of a false and atheistical philosophy, and bid fair to remain a matter of contention during all future ages. But God has been pleased to hearken to the voice of the illustrious dead, and to reveal the *hiatus* of twenty ages as the reward of eight years of an Irish exile's diligent investigation.

It is curious to observe that the history subsequent to the demonstration of Proposition B† is no less romantic than that which precedes*. Thus, in 1860, in order to bring this demonstration before the world, the author visited France, but in vain, owing to the mathematician Bertrand's absurd (and as the author conceived, proud) demand of the custody of the manuscript. In June, 1864, the American Institute of New York refused to pronounce upon the demonstration. In December, 1864, the demonstration was deposited with Prof. Joseph Henry, of the Smithsonian Institution, Washington, D. C., who unphilosophically shrank from declaring an opinion, though twice entreated by the author to do so. Prof. Henry finally announced the loss of the manuscript in the conflagration of February, 1865. Prof. J. E. Hilgard, of the Coast Survey, and others, shrank from expressing opinions.

But peace must be given to the Divine Science, and philosophers must not be debarred from the delight of knowing a beautiful truth through the jealousy, the unphilosophical timidity, or the prejudice of Bertrand, of Henry, or others; and therefore the author published, at his own expense (and out of a modest salary), his establishment of the *Theory of Parallels*, and freely distributed the same throughout every land.

The author tenders his love to the Mathematicians and Philosophers of every nation, and in so doing confesses his conception that in the appendix is pointed out an interesting field of geometric and philosophic thought; thus giving an impetus to man's approach to that ULTIMATE OF ALL TRUTH — the contemplation of the unveiled glory of that INFINITE INTELLIGENCE — THAT CAUSE OF ALL — THE ETERNAL UNCAUSED.

* If a straight line which intersects another move on that other in the same plane for a given length, and so that it will always retain a given inclination to that other, and that the same point in it shall always lie in that other, then shall the locus of any given point in the moving line be equal to the part described on the other.

† If a straight line meet two other straight lines which are in the same plane, so as to make the two interior angles on the same side of it, taken together, less than two right angles, those two straight lines shall at length meet upon that side, if sufficiently produced.

Some Rare Mathematical Tracts.

The Celebrated Theory of Parallels. Demonstration of the Celebrated Theorem, Euclid I, Axiom 12. With appendix containing the Philosophy of the Demonstration ; together with the Partial Refutation of Sir William Hamilton's Philosophy of the Unconditioned or Infinite. By Matthew Ryan. Washington, D. C., 1866. Pp. 10.

P. S. The pamphlet is but a fragment of the manuscript work, "The Perfect Geometry," which contains the theories of the straight line and plane ; also an appendix containing the refutation of certain sophisms and metaphysical objections brought against proposition A, some original propositions, some *positive* knowledge of the Deity, etc.

The Theory of Parallel Lines Perfected ; or The Twelfth Axiom of Euclid's Elements Demonstrated. By Thomas Exley. London, 1818.

The First Book of Euclid's Elements ; with alterations and familiar notes ; being an Attempt to get rid of Axioms altogether, and establish the Theory of Parallel Lines, without the introduction of any principle not common to other parts of the Elements. By a member of the University of Cambridge. Third edition. London, 1830.

The Theory of Parallel Line ; being an Attempt to Demonstrate the Twelfth Axiom of Euclid. By Rev. D. Wilkie. Read before the Quebec Literary and Historical Society, Jan. 21, 1832.

Rescarches on Curves of the Second Order, and on Cones and Spherical Conics treated Analytically, in which the Tangencies of Apollonius are Investigated, and General Geometrical Constructions Deduced from Analysis ; and several of the Geometrical Conclusions of M. Chalse are Analytically Resolved, together with many properties entirely original. By George W. Hearn. London, 1849. Pp. 83.

A Tract on the Possible and Impossible Cases of Quadratic Duplicate Equalities in the Diophantine Analysis ; to which is added a Short, but Comprehehsive Appendix, in which most of the useful and important Propositions in the *Theory of Numbers* are very concisely demonstrated. By Matthew Collins, B. A. Dublin, 1858. Pp. 60.

" Nil tam difficile est quod non Solertia Vincat."

A New Key to the Exact Sciences ; or, A New and Practical Theory by which Mathematical Problems or Algebraic Equations of almost every description can be solved with accuracy, and with greater facility and simplicity than they can be by any other method that has yet been given by any other author ; in which are also introduced a variety of useful and interesting problems, that have never before been proposed, and which it is believed cannot be solved by any method or rules except those here laid down. By Francis Tillett. Winchester, [Va.], 1834. First number. Pp. 64. [All published.]

The Root Extractor, exhibiting New Rules and Processes, for the Formation and the Resolution of Equations of all Orders in Algebra, and for the Evolution of the Roots of any Power in Numbers ; serving likewise as a Key to all of the Examples of the Cubic and Higher Equations in Bonnycastle's Introduction to Algebra. By Timothy Clowes, LL.D. Hempstead, N. Y. 1831. Pp. 68.

A Treatise on the Doctrine of Numerical Series, both Ascending and Descending ; also the Binomial Theorem, with Integer and Fractional Exponents. By Alonzo Jackman, M. A., Professor of Mathematics in Norwich University. Published by the author. Claremont, 1846. Pp. 56.

An Elementary Treatise on Curvature. Also a Fragmentary Essay on Curves. Radius of Curvature ; Classification of Curves, Singular Points. Transformation of Co-ordinates ; Particular Curves. By Thomas Hill. Boston, 1850. Pp. 30.

The Resolution of Numerical equations. In the following pages I shall demonstrate how the absolute values of the real, and the moduli of the imaginary, roots may be found, as has already been done by Graeffe and Encke, without, however, following their writings, of which I am not possessed, and which I could not have obtained without considerable delay and difficulty ; and then I shall give a method of my own. By A. Vallas, New Orleans, La. New York, 1855. Pp. 40.

The Logic of Algebra ; an Essay on the Fundamental Principles of Algebra, for the Purpose of Placing that Science on a More Correct Basis. By Samuel Emerson, A. M. New York, 1865. Pp. 52.

A Method of Approximating towards the Roots of Cubic Equations belonging to the Irreducible Case. By James Lockhart. Printed for the author. London, 1813. Pp. 89.

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Oahspe. A New Bible. Second Edition, 1891. New York and London. Anno Kosmon 43. This edition contains the "Book of Discipline" (fourteen chapters), and a full index, not included in the first edition. Delivered to the express on receipt of \$5.00, or sent by mail, postpaid, for \$5.50.

THE APOCATASTASIS. Progress Backward. A New "Tract for The Times." By the Author [L. Marsh]. Burlington, Vt. 1854. Published by Chauncey Goodrich. 8vo; paper cover, pp. 204. Price, 60 cent, by mail, postpaid. Partial contents: The Stars, The Gods, Fascination, Manifestations, Necromancy, Elysium, Dæmonpathy, Dogmata, Vaticinating Waters, etc.

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VESTIGES OF CIVILIZATION. The Ætiology of History, religious, æthetical, political, and philosophical. New York, 1851. Cloth, octavo, pp. 416. This book requires time to read and digest. A Mr. O'Connell of New York City is said to be the author. It seems that it did not receive the appreciation that it merited when published, and its author preferred to still remain unknown afterward. Mr. O'Connell died many years ago, and quite a number who have read the book, now, over fifty years since it appeared, desire more information about him. Price, \$1.00, by mail, postpaid.

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The Book of the Conversation of God with Moses on Mount Sinai. Translated by William Cureton, D. D., from an Arabic manuscript of the fifteenth century. Published by the Philobiblon Society, London.

The Cambridge Key to the Chronology of the Hindoos. Anonymous. London, 1820. Two volumes.

The Book of Esdras. Translated by Richard Laurence. Oxford or London, 1820.

Dissertation on the Logos of St. John. By Richard Laurence. Oxford, 1808.

The Testament of the XII Patriarchs. An attempt to Estimate their Historic and Dogmatic Worth. By Matthew Paris. Cambridge, 1879.

Spicilegium Syriacum; or Remnants of Writers of the Second and Third Centuries preserved in the Syriac. Translated, with notes, by William Cureton. London, 1855.

David and Goliath. By William Lauter. London, 1833.

Cabbala Algebraica. By C. Christmann. London, 1827.

New Principia, or the Astronomy of the Future. Essay on a Rational System of the Universe. By Newton Crosland. London. Trubner & Co.

The Names of the Stars and Constellations. By W. H. Higgins. Compiled from Latin, Greek, and Arabic. London, 1882.

The Creed of Athanasias Proved by a Mathematical Parallel. By E. B. Revilo (Oliver Byrne). London, 1859.

The Mystery of Being; or Are Ultimate Atoms Inhabitable Worlds? By Nicholas Odgers. London, 1862.

The Moon Controversy; or Facts vs. Definitions. By H. Junior. London, 1856.

Iliad of Homer. Translated by William R. Smith. Octavo. Appleton & Co. New York, 1869.

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During the interim that *NOTES AND QUERIES* has not been published, we are pleased to here state that the following serial publications have been regularly received at our sanctum, and we express our sincere thanks to all the editors and publishers for their generosity and kindness, and assure each and all that one good turn deserves another ; we therefore call the attention of our patrons and readers to these several journals, among which each will find some to suit his or her taste. Other exchanges will be noticed in succeeding issues. (See index to these, p. xvi.)

ASTRONOMICAL JOURNAL, founded by B. A. Gould. S. C. Chandler, publisher. Asaph Hall and Lewis Boss, associate editors. XXIVth volume, \$5 00 a volume, semi-monthly, 4to. Published at Cambridge, Mass. (Boston Postal District), 16 Craige Street. The contents of volumes given for each number. A storehouse of information in all astronomical observations, computations, contributions, records, results, — from all writers, computers at observatories throughout the world. Every scientific and educational library should possess the volumes and become a subscriber to the "Astronomical Journal," for the constant use of students and professors of astronomy in all cities on the globe.

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" FRIENDSHIP with a man is friendship with his virtues." — MENCIVS.

" LOVE is the eldest, the noblest, and mightiest of all the Gods. — PLATO.

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" Is not RECIPROCITY a word for the rule and conduct of life ? " — CONFUCIVS.

" We should treat our friends as we wish them to treat us." — EPICTETVS.

" As ye would that men should do to you, do ye also to them " — JESVS.

VETERAN ODD-FELLOWS DECEASED.

(October 1, 1903, to May 18, 1905.)

- William H. Maxwell, Manchester. Mechanics Lodge No. 13, Manchester. Died October 9, 1903.
- Joseph E. Merrill, Manchester. Mechanics Lodge No. 13, Manchester. Died November 21, 1903.
- Joseph W. Bean, Bedford. Mechanics Lodge No. 13, Manchester. Died March 1, 1904.
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- Charles C. Nutter, Concord. White Mountain Lodge No. 5, Concord. Died July 16, 1904.
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- George A. Cummings, Concord. White Mountain Lodge 5, Concord. Died January 16, 1905.
- I. Clarence Whittemore, Manchester. Hillsborough Lodge 2, Manchester. Died January 29, 1905.
- John Cayzer, Manchester. Willey Lodge No. 45, Manchester. Died February 3, 1905.
- Isaac Pettingill, Peterborough. Peterborough Lodge No. 16, Peterborough. Died February —, 1905.
- Daniel L. Corning, Concord. Mechanics Lodge No. 13, Manchester. Died March 9, 1905.
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A FRIEND TO MAN.

"He was a friend to man, and lived in a house beside the road."—ILIAD vi, 14.

BY SAM WALTER FOSS.

There are hermit souls that live withdrawn,
 In the place of their self-content;
There are souls like stars that dwell apart,
 In a fellowless firmament;
There are pioneer souls that blaze their paths
 Where highlands never ran;
But let me live by the side of the road,
 And be a friend to man.

I see from my house by the side of the road,
 By the side of the highway of life,
The men who press with the ardor of hope,
 The men who are faint with the strife;
But I turn not away from their smiles nor their tears, —
 Both parts of an infinite plan; —
Let me live in my house by the side of the road,
 And be a friend to man.

I know there are brook-gladdened meadows ahead,
 And mountains of wearisome height;
That the road passes on through the long afternoon,
 And stretches away to the night;
But still I rejoice when the travelers rejoice,
 And weep with the strangers that moan,
Nor live in my house by the side of the road,
 Like a man who dwells alone.

Let me live in my house by the side of the road,
 Where the race of men go by;
They are good, they are bad, they are weak, they are strong,
 Wise, foolish — so am I;
Then why should I sit in the scorner's seat,
 Or hurl the cynic's ban?
Let me live in my house by the side of the road,
 And be a friend to man.

VETERAN ODD-FELLOWS ASSOCIATION.

Many human institutions are ephemeral in their existence because such are not founded upon correct principles, or conducted in a wise and prudent manner; hence, they flourish for a brief period only, and are then lost sight of forever. It is not so with Odd-Fellowship. Age but adds to its strength, prosperity, and usefulness. For twenty-five years or more those whose names are hereto attached have carefully watched its history, and have experienced some of its many advantages. In conformity with these views, and believing that we may still further promote the interests of the fraternity, by other organized efforts in its behalf, we hereby agree to form a society to be known as the VETERAN ODD-FELLOWS ASSOCIATION of Manchester, N. H., and be governed by the following

CONSTITUTION.

ARTICLE I. This association shall be known and hailed as the VETERAN ODD-FELLOWS ASSOCIATION, of Manchester, N. H.

ART. II It shall be composed of Odd-Fellows in good standing who have been members of the Order for twenty-five years and upwards. Membership may be secured at the annual meeting of the association by furnishing evidence of the required connection in the Order, present good standing, and signing the Constitution. At all other times application shall be made to the Board of Officers, and receive their approval. The Secretary is authorized to receive applications, and, if accompanied by the admission fee, and approved by the Board of Officers, will enroll them as members.

ART. III. The association shall meet annually, on the first Wednesday of October, at half-past seven o'clock in the evening, for the purpose of electing officers and transacting any other business that may properly come before the association. It may also hold special meetings on the call of the Board of Officers, or at the request of any ten members of the association, provided that the call shall be made through the Board of Officers. All meetings for business shall be held in Odd-Fellows Building.

ART. IV. The officers shall consist of a President, First and Second Vice-Presidents, Secretary, and Treasurer, whose duties shall severally be the same as usually performed by such officers. The officers together shall constitute a Board of Directors, who shall have the general charge of matters during the recess of one year, and until their successors are elected.

ART. V. Applicants for membership in the association shall pay fifty cents, and this fee shall go to the fund for ordinary expenses. All expenses for the banquets, dinners, collations, and the like, shall be paid for by an equal assessment on those who participate therein. The Board of Officers are authorized to make assessments when deemed necessary.

ART. VI. This Constitution may be altered, or amended, at any annual meeting, said amendment being proposed in writing, and two-thirds of those present voting in its favor, provided there shall be present at said meeting not less than fifteen members.

RESOLVED, That at the annual meeting of the association the time for holding the annual festival be left with the Board of Directors, and all members shall be notified of the same.

RESOLVED, That the Board of Directors are hereby instructed to make all necessary arrangements for the annual festival. The members are requested to notify the Secretary the number of plates wanted by them at least one week previous to the meeting.

RESOLVED, That the annual assessment be fixed at twenty-five cents for each member when not otherwise ordered.

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74	Aldrich, Ezra B.	Aug. 18, 1871	5	Kimball, John.	Jan. 10, 1851
2	Bailey, George A.	July 19, 1869	2	Kimball, Orrin E.	Mar. 16, 1863
13	Barr, Albert T.	Feb. 1, 1870	13	Kinne, Martin V. B.	July 12, 1868
2	Bartlett, Oscar F.	Sept. 9, 1867	13	Knowlton, Thomas O.	Aug. 19, 1875
2	Bean, Joseph.	Sept. 19, 1859	13	Lane, John G.	Sept. 9, 1856
5	Bilborough, Benjamin.	Sept. 6, 1872	13	Lane, John W.	Mar. 24, 1874
5	Bourlet, John W.	July 20, 1870	2	Lane, Thomas W.	Nov. 16, 1874
13	Brown, Henry S.	Dec. 24, 1867	7	Leavitt, Almon C.	Sept. 2, 1856
45	Burbank, David H.	Nov. 18, 1868	17	Locke, Hiram C.	May 1, 1867
2	Burbank, J. Oscar.	Mar. 20, 1867	13	Lord, Harrison D.	Jan. 17, 1865
53	Burnham, Edward J.	Oct. 31, 1874	2	Longa, Horatio W.	Dec. 3, 1866
13	Burnham, Henry E.	April 14, 1869	13	McKean, Henry L.	Nov. 13, 1877
13	Burton, James F.	Aug. 10, 1875	5	Mahn, George.	Mar. 22, 1844
13	Butman, Oliver J.	Dec. 13, 1854	2	Marshall, Charles H.	Mar. 14, 1870
2	Cadwell, Frank A.	Nov. 1, 1875	5	Marshall, William.	Jan. 26, 1874
2	Carr, James R.	May 25, 1868	13	Maxfield, Daniel H.	Feb. 3, 1857
45	Carwell, Uriah A.	May 12, 1857	2	McQueston, Edgar A.	Mar. 22, 1880
2	Carter, Orrin T.	June 12, 1866	2	Mears, John W.	April 28, 1870
2	Chase, John C.	Nov. 25, 1872	24	Moore, Henry.	April 3, 1865
45	Chase, John N.	Sept. 19, 1850	2	Mores, George E.	May 11, 1874
13	Clomont, Chauncey W.	Mar. 16, 1875	2	Nalgey, Charles F.	July 27, 1868
2	Collins, David W.	Dec. 20, 1858	2	Noyes, Hezekiah H.	Aug. 6, 1881
6	Cotton, William W.	Oct. 31, 1864	19	Nutting, Eben H.	1866
13	Craig, Isaac S.	Nov. 2, 1858	13	Osgood, Charles H.	May 16, 1885
13	Craig, John P.	Feb. 7, 1860	2	Paige, Alby H.	Feb. 24, 1873
13	Crosby, Andrew J.	Oct. 27, 1874	25	Page, Samuel B.	Jan. 14, 1877
2	Cross, David.	Mar. — 1844	2	Palmer, Clarence D.	Mar. 13, 1876
35	Davis, Richard E.	Mar. 30, 1870	13	Parker, Jr., William.	Jan. 30, 1856
48*	Dixon, John.	July 10, 1873	2	Pettit, Robert C.	Mar. 19, 1877
2	Dudley, Hollis O.	April 15, 1856	5	Philbrook, Nathan P.	Sept. 1, 1848
2	Dunham, Guy B.	Jan. 30, 1860	5	Pillsbury, Frank J.	May 29, 1873
5	Dutton, Jacob S.	April 6, 1866	19	Pronk, Edwin.	Oct. —, 1851
45	Ederly, Clarence M.	Mar. 20, 1867	19	Robie, George A.	April 1, 1868
74	Eyevrett, William G.	Nov. 10, 1875	74	Richardson, Frank T. E.	Mar. 17, 1863
2	Farnham, Charles H.	May 27, 1867	13	Robinson, Benjamin W.	Oct. 12, 1851
66	Farnham, John U.	Jan. 30, 1856	13	Sanborn, Abner J.	Dec. 5, 1855
45	Farrington, Henry A.	May 11, 1858	2	Sanborn, Edward G.	Feb. 12, 1872
45	Flanders, Sherman L.	Mar. 19, 1879	2	Sanborn, Luther.	—, 1847
44	Fletcher, Benjamin.	May 14, 1861	13	Sargent, Francis P.	Aug. 30, 1854
2	Frye, Richard E.	Dec. 3, 1866	13	Sawyer, Zera B.	Feb. 10, 1857
13	Gage, Joseph P.	Feb. 29, 1876	2	Seaman, Henry G.	Oct. 6, 1867
13	Garmon, William G.	April 30, 1861	2	Senter, Franklin A.	April 17, 1849
45	Gerrish, Charles F.	Oct. 21, 1874	13	Simons, Hiram D.	Feb. 18, 1852
13	Gilmore, George C.	Aug. 29, 1849	13	Smith, (1st), John C.	Dec. 25, 1860
2	Gould, Sylvester C.	Oct. 5, 1863	13	Snow, Levi K.	July 22, 1873
13	Grant, Daniel E.	Mar. 6, 1877	45	Stearns, George H.	Dec. 2, 1868
2	Greeley, William E.	July 13, 1868	171	Stearns, William E.	Dec. 1, 1873
2	Hamilton, Thomas.	May 21, 1877	97	Streeter, Leroy M.	Nov. 27, 1871
2	Hardy, Ephraim T.	Nov. 20, 1865	45	Thayer, Edgar A.	Nov. 24, 1869
9	Head, Joseph N.	July 16, 1846	45	Towle, J. Frank.	Nov. 18, 1868
5	Hill, George W.	May 8, 1870	2	Walker, Arthur L.	July —, 1849
2	Hodge, Jeremiah.	May 15, 1869	2	Ward, Joseph T.	Feb. 19, 1866
2	Holmes, Horace J.	Aug. 11, 1879	2	Whittemore, Cyrus.	May 21, 1877
13	Huntton, Hollis C.	April 26, 1854	97	Wilkins, Charles T.	May 17, 1867
13	Irwin, John.	Nov. 29, 1864	5	Williams, George L.	Mar. 3, 1871
2	Jones, Jeremiah B.	Mar. 24, 1856	2	Wilson, James W.	Feb. 24, 1879
2	Jones, Rufus K.	Dec. 27, 1869	2	Winlock, Charles.	July 15, 1872
5	Johnson, James A.	Oct. 22, 1874	2	Woodbury, John F.	April 19, 1858
2	Kendall, Benjamin C.	— 1853	45	Worthen, Eugene B.	Dec. 14, 1870
46	Kelley, John P.	Mar. 3, 1873			

* Elliot No. 58, Mass. † Truth No. 55, Cal.

† Lowell No. 7, Mass. Total, 121

VETERAN ODD - FELLOWS JEWELS IN NEW HAMPSHIRE.

LODGE.	NAME.	RESIDENCE.	LODGE.	NAME.	RESIDENCE.
2	I Joseph Kidder,	Manchester,	7	XIII Almon C. Leavitt,	Laconia,
1	II Stephen Williams,	Nashua,	1	XIV Job Wallace,	Nashua,
7	III Charles E. Lang,	Derry,	4	XV John H. Lord,	Somersworth,
44	IV Benjamin Fletcher,	Bridgeport, Ct.	28	XVI Benjamin S. Colby,	Franklin,
53*	V Charles C. Keniston,	Stockton, Cal.	51	XVII Rufus Smith,	Lakeport,
32	VI Abel M. Keniston,	Auburn,	68	XVIII Leonard W. Bradley,	Newton,
1	VII Isaac M. Morrison,	Decfield,	68	XIX Archibald Dunn,	Newton,
1	VIII Freeman Tupper,	Nashua,	6	XX Ed. L. F. Holbrook,	Portsmouth.
5	IX Sylvester C. Gould,	Manchester,			
28	XI Joseph A. Merriam,	Concord,			
17	XII William L. Rowell,	Franklin,	5	I George Main,	Concord,
	Joseph H. Gardiner,	Portsmouth,	2	II Joseph Kidder,	Manchester.

* Truth No. 55, Cal.

HONORABLE VETERAN JEWELS.

5	I George Main,	Concord,
2	II Joseph Kidder,	Manchester.

NECROLOGICAL RECORD.

LODGE.	NAME.	DECEASED.	LODGE.	NAME.	DECEASED.
13	Abbott, William O.	Jan. 17, 1895	2	Little, Joel S.	Mar. 7, 1891
2	Abels, Charles.	April 19, 1892	13	Lyford, John C.	Dec. 28, 1897
17	Annable, George.	May 6, 1894	2	Marden, William G.	May 1, 1892
2	Avery, John L.	Sept. 3, 1899	45	Marton, John.	Jan. 10, 1892
13	Barley, Joseph.	Jan. 29, 1890	2	Mason, John Edwin.	Mar. 5, 1892
13	Balch, Frederick B.	Jan. 10, 1901	13	Maxwell, William H.	Oct. 9, 1903
13	Bean, Joseph W.	Mar. 1, 1904	13	Merrill, Evander G.	April 14, 1895
2	Black, Frederick A.	Oct. 3, 1889	13	Merrill, Henry C.	Sept. 23, 1893
5	Blanchard, Charles P.	April 25, 1885	13	Merrill, Joseph E.	Nov. 21, 1903
13	Brooks, Benjamin P.	May 3, 1895	2	Metcalf, Nathan H.	Sept. 29, 1901
13	Brooks, George W.	Aug. 17, 1884	15	Miller, John R.	Feb. 15, 1896
13	Brown, Charles H.	Oct. 5, 1890	2	Morgan, Thomas.	Aug. 23, 1891
2	Brown, Luther H.	Dec. 18, 1886	45	Moore, James M.	June 1, 1903
2	Bruce, John N.	Sept. 16, 1902	45	Moore, Jonathan B.	Aug. 7, 1884
13	Burleigh, Russell O.	Mar. 21, 1902	7	Moore, Jonathan H.	May 27, 1898
2	Canfield, Charles.	Feb. 19, 1895	2	Morrill, Nathaniel E.	Mar. 8, 1890
45	Canis, Augustus.	Sept. 4, 1900	2	Morrill, William H.	May 8, 1896
2	Cayzer, John.	Feb. 3, 1905	5	Morrison, Amos H.	Sept. 23, 1900
2	Cilley, Ezra D.	April 21, 1896	2	Neal Walter.	Nov. 11, 1896
2	Clough, James M.	Feb. 17, 1892	3	Newell, Thompson L.	Nov. 25, 1893
2	Colby, Christopher C.	Jan. 2, 1899	5	Norris, James S.	Sept. 30, 1900
2	Colby, George H.	Feb. 3, 1903	5	Nutter, Charles C.	July 16, 1904
2	Colby, Leonard.	Jan. 22, 1888	5	Oberly, John H.	April 15, 1892
45	Colby, Lyman W.	June 21, 1900	2	Oliver, Moses W.	Sept. 8, 1900
13	Cook, Robert.	Dec. 3, 1902	2	Olzendam, Abraham P.	Dec. 23, 1896
5	Cummings, George A.	Jan. 16, 1905	2	Page, Amos B.	May 26, 1904
2	Custer, Emil.	May 16, 1896	2	Palge, John R.	Feb. 6, 1899
13	Currer, Charles.	Sept. 26, 1880	13	Palmer, Isaac D.	Oct. 3, 1898
13	Daniels, Joel.	May 18, 1899	13	Palmer, Stephen.	Jan. 6, 1894
36	Davis, William L.	Nov. 35, 1901	13	Patterson, John D.	June 12, 1897
13	Dickey, Andrew J.	Dec. 12, 1892	13	Pennock, Ira W.	Sept. 10, 1904
13	Dickey, John W.	June 22, 1901	15	Pettingill, Isaac.	Feb. 7, 1905
13	Dodge, Jonathan.	Dec. 12, 1902	13	Pherson, James F.	July 3, 1903
2	Downs, Noah.	April 2, 1886	5	Pillsbury, Thomas W.	April 23, 1896
13	Durgin, Charles T.	Jan. 10, 1890	13	Pettigrew, James W.	Jan. 1, 1892
46	Durgin, Luther P.	Feb. 17, 1900	13	Piper, John K.	Mar. 31, 1890
5	Eaton, Horace.	Aug. 28, 1900	45	Piper, Stephen.	July 25, 1903
13	Evans, William T.	June 28, 1903	13	Prince, John.	April 10, 1896
13	Fairbanks, Alfred G.	Mar. 31, 1896	13	Putney, Philip B.	Sept. 15, 1888
13	Flanders, Abial C.	May 25, 1896	2	Ricker, David.	Feb. 12, 1884
13	Flanders, Richard.	Jan. 8, 1900	13	Robbins, George E.	July 19, 1901
2	Forbes, John W.	Dec. 10, 1902	13	Robinson, Benjamin J.	May 1, 1902
2	Gage, Henry A.	May 16, 1895	13	Saborn, William.	Feb. 28, 1897
17	Gardiner, Joseph H.	Jan. 4, 1903	13	Shattuck, George B.	Jan. 20, 1901
13	Gillespie, John.	June 13, 1903	2	Shirley, John.	Nov. 10, 1902
5	Glines, George E.	May 22, 1895	2	Simons, Darwin A.	Dec. 11, 1902
5	Gould, Leroy M.	Oct. 9, 1902	2	Smith, Stephen F.	Mar. 23, 1896
2	Green, Benjamin W.	Jan. 12, 1899	20	Spring, John L.	May 29, 1900
9	Greenleaf, William B.	Mar. 1, 1902	5	Stanyan, David D.	Oct. 12, 1892
13	Hardy, Orison.	Sept. 3, 1902	2	Stearns, Charles H.	Feb. 21, 1898
2	Harlow, Reuben S.	Aug. 13, 1897	13	Sweet, James L.	Feb. 12, 1888
5	Hildreth, Charles F.	Aug. 18, 1903	2	Taylor, Joel.	May 8, 1881
46	Hildreth, Joseph W.	Dec. 3, 1900	13	Thayer, David.	May 4, 1905
13	Hastings, Greeley W.	Sept. 28, 1899	43	Thorp, Joseph.	Feb. 14, 1888
2	Hill, John M.	July 12, 1897	2	Tillotson, Benjamin M.	Jan. 17, 1890
2	Holmes, George S.	May 3, 1900	2	Tirrell, Henry J.	July 18, 1902
2	Hosley, John.	Mar. 24, 1890	45	Trefethen, Charles.	Feb. 3, 1901
13	Howe, James M.	Aug. 12, 1895	13	Upton, Samuel.	Nov. 20, 1902
2	James, Jacob F.	April 15, 1892	2	Vance, George R.	Feb. 3, 1901
13	Jones, Jeremiah D.	July 18, 1893	2	Wells, Charles.	Dec. 18, 1884
2	Kelly, John L.	May 1, 1887	2	Wells, Ephraim B.	Nov. 23, 1902
13	Kenfeton, Abel M.	Mar. 5, 1901	13	White, Daniel K.	May 11, 1892
2	Kidder, Samuel B.	Dec. 5, 1895	2	Whittemore, I. Clarence.	Jan. 29, 1905
2	Kidder, John S.	April 6, 1898	47	Whittier, Aaron G.	Nov. 6, 1900
2	Kidder, Joseph.	Oct. 29, 1902	13	Williams, George G.	Dec. 5, 1886
2	Ladd, Horatio H.	Nov. 9, 1881	13	Wing, James C.	Sept. 12, 1900
47	Ladd, William D.	Jan. 26, 1901	2	Woodbury, Silas B.	Oct. 18, 1898
9	Lane, Charles.	Nov. 26, 1896	45	Young, David H.	July 18, 1902

Total, 136

THE ANNUAL ADDRESSES.

LODGE.	BY WHOM.	YEAR.	LODGE.	BY WHOM.	YEAR.
5	P. G. Rep. George A. Cummings,	1890	53	Edward J. Barnham,	1897
2	Hon. David Cross,	1891	59	Rev. Charles W. Dockertill,	1898
45	P. G. Rep. Henry A. Farrington,	1892	25	P. G. Rep. Samuel B. Page,	1899
38	Rev. William H. Morrison,	1893	2	Rev. Claudius Byrne,	1900
2	P. G. Rep. Joseph Kidder,	1894	13	Hon. George C. Gilmore,	1901
2	Rev. Charles J. Staples,	1895	19	P. G. Rep. George A. Noble,	1902
45	Hon. Henry E. Barnham,	1896	2	P. G. Rep. Sylvester C. Gould,	1903

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THE SECRET OF THE CIRCLE. We have received a complimentary inscribed copy of "The Secret of the Circle and the Square" from the author J. C. Willmon, 218 S. Broadway, Los Angeles, Calif. Our kind thanks are hereby expressed for this inscribed copy of the author's edition. It is a neat 12mo cloth-bound book. He remarks in his preface that it is his "intention to demonstrate the possibility of constructing a straight line equal to any given arc of a circle, and through this problem to construct a square, equal in area to any circle and a circle equal in area to any square, with solutions of kindred geometrical problems."

This is his second book on these polemic problems. The first one was entitled "The Secret of the Circle and Trisection of Angles," 1903, which we also possess. But more anon.

BOOKS WANTED.

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The Book of the Conversation of God with Moses on Mount Sinai. Translated by William Cureton, D. D., from an Arabic manuscript of the fifteenth century. Published by the Philobiblon Society, London.

The Cambridge Key to the Chronology of the Hindoos Anonymous. London, 1820. Two volumes.

The Book of Esdras. Translated by Richard Laurence. Oxford or London, 1820.

Dissertation on the Logos of St. John. By Richard Laurence. Oxford, 1808.

The Testament of the XII Patriarchs. An attempt to Estimate their Historic and Dogmatic Worth. By Matthew Paris. Cambridge, 1879.

Spicilegium Syriacum ; or Remnants of Writers of the Second and Third Centuries preserved in the Syriac. Translated, with notes, by William Cureton. London, 1855.

David and Goliath. By William Lauter. London, 1833.

Cabbala Algebraica. By C. Christmann. London, 1827.

New Principia, or the Astronomy of the Future. Essay on a Rational System of the Universe. By Newton Crosland. London. Trubner & Co.

The Names of the Stars and Constellations. By W. H. Higgins. Compiled from Latin, Greek, and Arabic. London, 1882.

The Creed of Athanasias Proved by a Mathematical Parallel. By E. B. Revilo (Oliver Byrne). London, 1859.

The Mystery of Being ; or Are Ultimate Atoms Inhabitable Worlds ? By Nicholas Odgers. London, 1862.

The Moon Controversy ; or Facts vs. Definitions. By H. Junior. London, 1856.

Iliad of Homer. Translated by William R. Smith. Octavo Appleton & Co. New York, 1869.

Homeric Books Wanted.

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ALVORD, H. Translation of the Odyssey, Books I-XII. London, 1861. Longmans.

BLACKWOOD, JOS. New Readings of the Iliad. London, 1860.

BIGG-WITHER, REV. L. Translation of the Iliad. Oxford and London, 1869.

DAVIES, JOHN. Observations on the Poems of Homer and Virgil. Translated from the French. London, 1872.

DUNBAR, HENRY. Deeds and Death of Patroclus. Text and translation. From the Iliad. London, 1879.

HAYMAN, HENRY. The Odyssey of Homer. Three volumes. London, 1866-1882.

KOLIADES, CONSTANTINE. Ulysses-Homer. A Discovery of the True Author of the Iliad and Odyssey. London, 1829.

LONDON'S Translation of the Iliad into English hexameters. London, about 1860 or 1870.

LELAND, C. G. Unpublished Legends of Virgil. London, 1899.

MATER-FAMILIAS. Tales from the Odyssey. Harper and Brothers. New York.

MERIVALE, WM. Translation of the Odyssey. London, 1886.

MOREHEAD, WM. Translation of Book I, (Lines 1-181) of the Iliad. Edinburgh, 1831.

SCHLIEMANN, HENRY. Troy and Its Remains. Edited by Philip Smith. London or New York, 1875.

SELWYN'S Translation of the Iliad. London, 1865. Bell.

SIMMS, CHARLES S. Translation of Book I of the Iliad into English. Pamphlet. Manchester, Eng., 1866.

WAGER, C. H. A. The Siege of Troye. New York. 1899.

TARRACON, Critical Dissertation on the Iliad. London, 1855.

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The author shows how by an exceedingly slow decline, the rings, while yet revolving about the earth in the equatorial heavens, descended successively in grand installments into the atmosphere, and spread from the equator to the polar regions, as vast world canopies, such as the planet Jupiter now has, in their efforts to reach the earth's surface. Thus the first ring and canopy, descending through a vast lapse of time, as mineral dust and watery vapors, made an age of aqueous deposits at the same time that the lowest life forms started on their fundamental plane. This watery canopy finally reaching the surface of the earth, ended that age and its life's conditions. In course of time a second and higher ring and resulting canopy made a new world environment and new life conditions of a higher order, and new world strata, which in turn ended by a similar fall of vapors. Thus successive ring declension and canopy formation made the successive "ages," and the successive life-planes, which have so puzzled the scientist, and the last ring of canopy and vapors made the Edenic or Golden Age of tradition, and its final collapse produced the Deluge of legendary fame, when the "heavens opened," and the sun and rainbow came as a "sign of a new covenant between Heaven and Earth."

Prof. Vail, by following a careful and logical line of thought, has established on solid ground the "Annular Cause of All the Ages." He is especially felicitous in showing how canopies of dust and vapors made the warm ages, and by falling closed them, and how these vapors sometimes falling as marvelous reaches of snow, made all the Glacial Epochs. He shows the impossibility of a world becoming cold, and then covered with glaciers, and how a falling canopy in polar regions must bring down the cold of the skies, and glaciare a world, thus giving a most philosophic solution of a perplexing problem; explaining

how the Arctic mammoth, luxuriating in polar pastures, were overwhelmed on the spot by avalanches of snow, and placed in cold storage, with food in the stomach undigested, and grass in the mouth unmasticated."

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